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ANNIVERSARY HISTORY

REV. JOHN DOOLY

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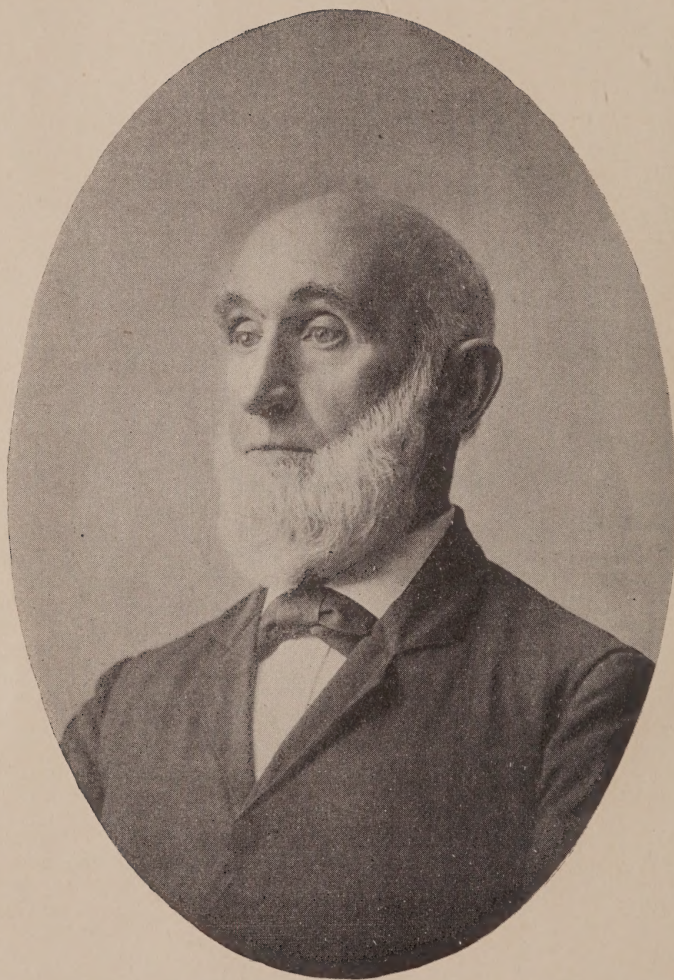
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The United Church of Christ
Christ Congregational Church
of Monterey, Mass
by
John Dooly van Buren
May 1981

**History of the Congregational
Society in Monterey, Mass.**

**1750
1900**

**With Brief History of the Town and Account of
the Anniversary Exercises, Oct. 10 and 11, 1900**

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by
First Congregational Society,
Monterey, Mass.



REV. JOHN DOOLY.

HISTORY
OF THE
FIRST
CONGREGATIONAL
SOCIETY

IN MONTEREY, MASS.,

WITH BRIEF HISTORY OF THE TOWN AND
ACCOUNT OF THE ANNIVERSARY EXERCISES
OCTOBER 10 AND 11, 1900.

GREAT BARRINGTON, MASS.:
COURIER BOOK AND JOB PRESS.
1900.

PREFACE.

At the annual meeting of the First Congregational church in Monterey, Mass., held December 15, 1899, it was resolved: That in view of the 150th anniversary of this church in October, 1900, the prudential committee be empowered to appoint a committee on church history. The prudential committee met and appointed the committee as follows: Rev. John Dooly, Marshall S. Bidwell, Henry W. Langdon, Miss Jessie A. Townsend.

This Committee now places before the friends of the church the results of their labor and search. They are greatly indebted to former writers for information gleaned from "The History of Berkshire County," printed in 1829, as also the history printed in 1885. They are also thankful to the many friends who, in response to request for historical reminiscences by the Committee of Arrangements for the anniversary exercises, have given many facts of rare interest not hitherto printed. This History before its final issue from the press was read to the congregation with a view to accuracy of facts, both as to dates and details. If the reader detects any inaccuracies the Committee will be thankful to receive information of such with a view to correction in the copies which will be sent to libraries and book depositaries.

This History is given to the church of Jesus Christ in the hope and with the prayer that it may prove a stimulus to the faith and endeavor of those bodies of believers, who in the midst of adverse circumstances are striving to maintain the institutions of the Gospel for the salvation of their fellowmen.

JOHN DOOLY,
MARSHALL S. BIDWELL,
HENRY W. LANGDON,
JESSIE A. TOWNSEND.

FORM OF BEQUEST.

I give and bequeath to the First Congregational Society of Monterey, Mass., incorporated under the laws of the State of Massachusetts the sum of _____ Dollars, to be applied as an endowment for the religious purposes of said Society.

EARLY HISTORY OF THE TOWN.

On January 15, 1735, the Provincial Legislature voted that four towns should be opened on the road between Westfield and Sheffield, each town to be six miles square, and that there be sixty-three home lots laid out in a compact and defensible form, one to be for the first settled minister, one for the second settled minister, one for the school and one for each grantee, which shall draw equal shares in all future divisions. Security of £40 was required from each grantee for the faithful performance of the conditions of settlement.

In compliance with this Act, townships No. 1, (Tyringham), No. 2, (New Marlboro), No. 3, (Sandisfield), No. 4, (Becket) were laid out and thus the settlements of the Connecticut and Housatonic valleys were linked together. To each of these townships there was afterwards given an equal share in territory, north and south, purchased by Colonels Ephraim Williams and Nahum Ward from the Stockbridge Indians soon after the passage of the act authorizing the organization of the four townships. The early settlements in No. 1 were all made in the south part, (now Monterey). The first permanent settlers were Lieut. Isaac Garfield, Thomas Slaton and John Chadwick, who came in April, 1739. Captain John Brewer moved into the vicinity of Lake Garfield, then known as Twelve-mile Pond, in August, 1739, and in compliance with an agreement by which he received certain grants, erected a sawmill and afterwards a gristmill. His dwelling was the first frame house erected in the township. Traces of it may still be seen near the residence of Francis G. Heath. This house was one of three which was fortified and garrisoned during the French and Indian War.

The first road through the town and over the Green Mountain range in Berkshire was opened in 1737. In 1743 the Royal Hemlock road to Hop Brook was opened. In 1766 the first

schoolhouse was built near the Old Centre. At a meeting of the proprietors held in Boston, before the first settlers came to the town, it was voted to build a meeting house, and a tax was levied on the proprietors for that purpose. The site chosen was a short distance south of where B. S. Carrington now lives. In 1743 the frame, 35x40 feet, was erected, but on account of the fears of an Indian War and the hardships and expenses of the French War it was not completed for many years. The date of its completion is not known, but for thirty-five years it was used as a place of worship. According to a census taken in 1765 the town of Tyringham contained fifty-one houses, fifty-five families, three hundred and thirty-five inhabitants. The entire county now known as Berkshire contained only, 3,159 inhabitants. On April 12, 1847, the south part of Tyringham was formed into a separate township by general request of the people. This town was named Monterey in honor of the victory won by General Taylor in Monterey, Mexico, in 1846. In 1851 by mutual request of the two towns the north part of New Marlboro was annexed, and in 1874 a portion of Sandisfield was annexed. There are high hills on all the boundaries of the town, thus forming an elevated valley on the eastern part of which lies beautiful Lake Garfield, called in early days Brewer's Pond, about one and a-half miles long. In the southwestern part of the township is Lake Buel, one-half of which is in New Marlboro. The village of Monterey lies in the lowlands near the centre of the valley. It contains the church, schoolhouse, hotel, store, post office, sawmill, blacksmith-shop, a co-operative creamery, town library and several dwellings. Lake Garfield was so named on July 4, 1881, two days after President Garfield was shot in Washington, D. C. James A. Garfield, when a student in Williams College, was a frequent visitor to this section where he had several distant relatives. A local demonstration had been planned for the occasion of naming the Lake after him, but the day was greatly saddened and the exercises were somewhat modified by the news of the attempt on the President's life.

A summer settlement named Garfield Park was opened in



VIEW FROM CHESTNUT HILL.

1894 on the south shore of the lake by Rev. W. T. Elsing of New York City and George L. Keyes of Monterey. Eleven cottages have been built by purchasers of lots. Some of these cottages are very ornamental and expensive. They are being improved each year and their number is on the increase. John H. Parker of Boston, who has been a summer resident here for several years, has purchased a lake property which he will improve by the erection of cottages for the use of residents of Boston. Curtis J. Judd of Dwight, Illinois, has built a very beautiful residence on Rock Ridge on the west side of the lake at a cost of \$45,000. Miss Janet Waring and Miss Frances Gilman of Yonkers, N. Y., have built a cottage at the junction of the Sandisfield and Otis roads where they spend about three months each year and entertain as their guests many of their city friends. There are five schools in the township with an attendance of over 100 scholars. For the year ending March 26, 1900, the town expended

For School Purposes,	\$1,525.87
For Highways and Bridges,	937.22
For Other Purposes,	<u>1,700.24</u>
Total,	\$4,163.33

The total assessed valuation of the town is \$229,207.

A daily mail is brought by the stage which goes regularly from West Otis to Great Barrington as part of the Adams Express system. A long distance telephone connects with the chief cities of the country. From three to four hundred summer boarders spend their vacations here each year. The air of this section is dry and bracing and very healthful, owing to the pine forests and the elevation above sea level which ranges from 1,100 to 1,875 feet.

The views of landscape both near and distant are beautiful beyond description. When the State Geological Survey party passed through Monterey they were surprised; when they reached the top of Chestnut Hill their delight was so great that the leader of the party said "There is nothing in the state which exceeds that view of landscape, and we have seen only four places which will equal it." A recent visitor, after standing in

silence for a few minutes said "That is beautiful; it exceeds Greylock Mountain view." The soil here varies from a heavy loam on the lower farms to a light soil on the upper lands, very suitable for grazing. Good crops of corn, potatoes, buckwheat, oats and garden vegetables may be grown, but the seasons are short. J. G. Holland in 1855 said, "No other town receives a greater number of premiums at the annual fair for agricultural products than Monterey." The present population is 565. Many descendants of the early settlers still reside here. There are in the town now several persons over 80 years age, Henry A. Stedman, 89 years of age, being the oldest resident. Monterey in the last twenty-five years has changed, as have most rural districts in the Eastern and Middle States, for the worse in the matter of population and manufacturing. Formerly there was much manufacturing done here, now there is none, but the property in the town is being improved and new buildings are annually erected. Very few of the farms in the township are idle. The general tone of morals is good, the inhabitants are orderly and law-abiding. There has been no license granted in the town for several years. The prospects are that Monterey will become each year more popular as a summer resort for a good class of city people who will prefer the quiet of this place rather than the crowd and noise of more fashionable resorts.

THE CHURCH

Was organized September 25, 1750, by eight persons who entered into church relations by signing the following covenant :

COVENANT OF 1750.

We whose names are underwritten apprehending ourselves called of God unto the Church state of the Gospel, do acknowledge our unworthiness of so great a favor and admire the riches of Divine Grace that triumphs over so great unworthiness, and would humbly depend upon the aids of Divine Grace to assist us to the whole of the business of the Christian life, and thankfully lay hold on his Covenant and would choose the things that please God. We believe the Holy Scriptures to be the word of God and sincerely resolve to conform to the holy rules of it as long as we live without making any additions to it or diminutions from it.

We give up ourselves to God who is the Father, the Son, the Holy Ghost, and avouch Him this day to be our God and Father and Leader and receive Him as our portion forever.

We give up ourselves to Jesus Christ who is God blessed forevermore and adhere to Him as the head of His church in the covenant of Grace, and take Him as our Prophet, Priest and King, and depending on His Grace and help, we resolve and engage to walk together as a church of our Lord Jesus Christ in the faith and order of the Gospel, conscientiously attending the public worship of God, the Sacraments of the New Testament, walking in all the ordinances of the Lord blameless, watching over one another for the good of our souls and submitting to the government of Christ in the holy church, and to train up our children in the nurture and admonition of the Lord, begging that the Great Shepherd would strengthen us for every good work to do his will, working in us that which is well pleasing in his sight, to whom be glory forever and ever, Amen.

September 25, 1750.

ADONIJAH BIDWELL
EPHRAIM THOMAS
JOHN JACKSON
THOMAS ORTON
JOHN CHADWICK
WILLIAM HALE
JABEZ DAVIS
DAVID EVEREST

On October 3, the same year, one of their number was set apart to be their minister as certified by the following :

THE FIRST MINISTER INSTALLED—1750.

At a Council met at Number one in the County of Hampshire in the Province of the Massachusetts Bay in New England October the 3rd, 1750, at the desire of the inhabitants of said township to ordain Mr. Adonijah Bidwell to pastoral office there.

Present the Revd Messrs	and messengers
BENJAMIN COLTON	EBENEZER MIX
JONATHAN HUBBARD	DEACON JAMES DEWEY
THOMAS STRONG	DEACON NATHAN D. HARMON
	DEACON JONAH PIXLEY

The Council understand that Mr. Adonijah Bidwell who had been chosen and called to the work of the ministry in this place had the approbation of three neighboring ministers as to his qualifications for the work of the ministry and having received satisfaction concerning his knowledge and soundness in the faith proceeded at the desire and with the consent of the church in said place to separate him to the work of the Gospel ministry among them by prayer and the imposition of hands.

BENJA COLTON, Moderator
THOS STRONG, Scribe

Rev. Adonijah Bidwell was born in Hartford, Conn., October 18, 1716. He was graduated from Yale College in 1740. In 1745 he went as chaplain under Sir William Pepperel to the capture of Cape Breton. From 1747 to 1750 he preached in Simsbury, Conn. During the early part of the year 1750 he preached in Kinderhook, N. Y. Evidently discerning the need of the gospel ministry in the new settlement, he became the first minister of the church.

The early history of Berkshire speaks of him as "greatly beloved for his christian friendship, sound judgment, and integrity." He was pastor for thirty-four years, during which time one hundred and four persons had united with the church, and three hundred and seventy-eight children and adults had been baptized. He married one hundred and sixty-five couples. In consequence of wasted strength and bodily infirmities he was unable to officiate regularly the last two years of his ministry, and was assisted by candidate preachers. He died June 2, 1784.

The year before his death there was a very gracious revival of religion, the subjects of which, thirty-one persons, were added to the church a few years afterwards. His sermons have been preserved, but being written in shorthand are not readable. Some of these sermons are in the Athenaeum, Pittsfield. At the close of his ministry the membership was thirty-six, the deaths and removals being so great in this period. Doubtless during the early years of the church the members suffered great discomforts in their attendance on worship, which, owing to the unfinished state of the first structure must have been conducted in private houses. For five years after his death the church employed supplies. On February 25, 1789, the Rev. Joseph Avery previously pastor at Alford was installed as pastor. He was "a pious, useful respectable minister, good in council, sincere and friendly." His service of nineteen years was rewarded by the accession of seventy members to the church. History says that near the end of his ministry a controversy arose in the town in opposition to him, not among the friends of order and religion, but principally among those who did not attach much importance to the christian ministry. At that time every voter was taxed a certain amount for the support of the ministry. An article was inserted in the warrant for town meeting "shall Rev. Jos. Avery be considered any longer as the minister of the town." At the town meeting the opposition were present in full force and accomplished their purpose by a vote of sixty-nine negative to sixty-six affirmative. He was accordingly dismissed January 13, 1808. The opposition refused to assist in paying the arrearage due the minister. He instituted a civil process against the town and obtained judgment, but the opposition by certifying that they had paid the legal sum for that purpose in North Tyringham avoided paying any part of the arrearages due him and thus threw the whole burden upon his adherents. This unhappy state of affairs threatened the extinction of the church, but the faithful remnant rallied for the support of God's cause and banded together to form a fund for the permanent support of the gospel ministry. The following is the agreement with the list of contributors and the amount they subscribed:

SUBSCRIPTION FOR CHURCH FUND.

"Tyringham, November 15th, 1808.

"The subscribers considering it to be both a duty and Privilege to be provided with a stated settled Teacher of Piety and Religion, do hereby agree to raise a fund not exceeding the sum of Ten Thousand Dollars for the purpose of supporting a Congregational Teacher of Piety and Religion to supply the Pulpit and Perform the Duties of a Minister in what is called the South part of said Town forever.

"And to effect the same do severally agree to pay the sums in this Instrument annexed to our respective names or give sufficient security for the payment thereof in the Judgment of the Trustees who may hereafter be appointed by, or agreeable to, an act of Incorporation, the said sums to be paid or security for the payment thereof given to said trustees within three months after said Act of Incorporation shall be obtained.

"If the Interest is Annually paid and in the Judgment of the Trustees the Security Sufficient, the principal shall not be called for within fifteen years from the time the Interest begins, but to be Received when tendered by any subscriber.

"No subscription is to be received for a less sum than Sixteen Dollars and Sixty-seven Cents and until the sum to be founded shall amount to Ten Thousand Dollars no person other than a subscriber shall be entitled to Vote in the Society, Saving only if any subscriber assign his right in the fund to one of his Heirs, such Heir may be admitted if the Society Judge it expedient.

"If the annual income of profit arising from the said fund shall ever be found more than sufficient for the support of a Minister the Surplus is to be laid out to Repair the Meeting House or for such Religious purpose as the Society shall agree, but the Trustees shall not be entitled to any Compensation for their services, to be paid out of the fund, and if they receive any it shall be paid by the Society for whose benefit the fund is Intended.

"Provided, nevertheless, if there shall be not Four Thousand Dollars be subscribed by the First day of January, next, then this Instrument be void and of no effect. Otherwise remains in full force.

Adonijah Bidwell,	\$250.00	John Langdon,	25.00
Azariah Orton,	150.00	Amasa Curtis,	33.33
Eli Picket,	25.00	Darius Hibbins,	25.00
John Brewer,	25.00	Joseph Brewer, Jr.,	65.00
John Jackson,	45.00	Charles Jackson,	60.00
Ebenezer Chadwick,	100.00	Jesse Langdon,	60.00
Benjamin Griffin,	20.00	Zebina Curtis,	25.00
Ebenezer Reuwu,	100.00	Salathiel Hale,	66.67
John Heath,	30.00	Isaac Harmon,	50.00
Elisha Taylor	100.00	Noah Allen,	103.33

Alvan Taylor,	\$120 00	Abigal Hale,	\$50.00
Lysha Taylor,	50.00	Amasa Curtis, Jr.,	30.00
Elijah Fowler,	60 00	Thankful Brewer,	20.00
Zadock Reuwu,	50.00	Amos Langdon,	60 00
Joshua Brewer, Jr.,	33.60	Joseph Avery,	75.00
Roswell Richards,	16.66	Elisha Garfield,	20.00
Miller Peck,	25.00	Daniel Garfield,	33.33
Benjamin Warren, Jr.,	78.33	Sanford Gleason,	25.00
Asa Fowler,	41.67	Manash Fairbank,	25.00
Isaac Brewer,	16.66	Stephen Brookin,	25.00
Jonas Brewer,	33.00	Pennel Hobbs,	50.00
Joseph Chapin,	150.00	Samuel Townsend,	630.00
Josiah Hale,	50.00	Asa Bigelow,	78.33
Nathan Hale,	35.00	Samuel Tibball,	78.33
Lemuel Townsend,	160.00	John Bentley,	25.00
Josiah Brewer,	275.00	Jedediah Chapin,	21.66
Daniel Brewer,	33.34	Elijah Walter,	25.00
Joseph Brewer,	50.00	Asa Markham,	25.00
Nathan Merriam,	33.33	Luther Robinson,	33 34
Joshua Brewer,	16.67	Ebenezer Jackson,	50.00
John Brewer,	33.34	Alexander Wheelock,	17.00

"The foregoing is a true copy.

ASA BIGELOW, CLERK."

And under another date the record of the women's gifts :

"Tyringham, Sept. 23, 1809.

"We the subscribers, considering it a duty as well as a privilege for every Religious Society to be provided with a public teacher of Piety, Religion and Morality, and for the encouragement thereof, we feel willing to contribute our mite toward increasing the Ministerial fund, raised and now raising by the First Congregational Society in Tyringham and do hereby promise to pay each one the sum annexed to our respective names to the treasurer of Society on or before the first day of January, next, to be under the care and direction of the Trustees for the management of the fund :

Mercy Curtis,	\$5.00	Achsah Brewer,	\$5.00
Olive Chapin,	5.00	Anna Wheelock,	2.00
Malenda Richards,	5.00	Electa Heath,	2.00
Amy Richards,	5.00	Achsah Hale,	5.00
Chloe Hobbs,	5.00	Esther Hale,	6.00
Puah Reuwu,	5.00	Amelia Bigelow,	4.00
Lucretia Reuwu,	2.00	Vashti Wheelock,	2.00
Chloe Brewer,	5.00	Polly Avery,	2.00
Betsy Kingsbury,	5.00	Phoebe Langdon,	2.00

Rhoda Wheelock,	\$5.00	Amy Hurd,	\$2.00
Margarite Hatu,	3.00	Milly Wheelock,	3.00
Pede Wheelock,	5.00	Electa Morse,	2.00
Lois Wheelock,	5.00	Thankful Brewer,	2.00
		Lydia Brewer,	1.00

In a separate place without date are these names as later subscribers:

Halsey Tibbals,	\$16.67	Cyrus Townsend,	\$50.00
Samuel Tibbals, Jr.,	25.00	Millen Sabina,	16.67
Asa G. Welch,	50.00	Harvey Brewer,	33.33
Paul S. Chapin,	16.67	Stephen B. Fairchild,	16.67
Charles Townsend,	16.67	Roswell Bentley,	16.67
Barnabas Bidwell,	16.67		

On June 15, 1809, they became a corporate body by an act of the state legislature of which the following is a copy :

COMMONWEALTH OF MASSACHUSETTS.

In the year of our Lord one thousand eight hundred and nine.

An Act incorporating the first Congregational Society in the town of Tyringham.

SECTION 1. Be it enacted by the Senate, and House of Representatives, in General Court, assembled, and by the authority of the same, That Adonijah Bidwell, Azariah Orton, Eli Picket, John Reuwee, John Jackson, Ebenezer Jackson, Ebenezer Chadwick, Benjamin Griffin, Ebenezer Reuwee, John Heath, Elisha Taylor, Alvan Taylor, Lyster Taylor, Elijah Fowler, Zadock Reuwee, Josiah Brewer, Jun., Roswell Richards, Miller Peet, Benjamin Warren, Jun., Isaac Brewer, Jonas Brewer, Joseph Chapin, Josiah Hale, Lemuel Townsend, Nathan Hale, Josiah Brewer, Daniel Brewer, Nathan Merriam, Joshua Brewer, John Brewer, John Langdon, Amasa Curtis, Darius Stebbins, Charles Jackson, Jesse Langdon, Zebina Curtis, Salathiel Hale, Isaac Harmon, Noah Hale, Abigail Hale, Amasa Curtis, Jun., Thankful Brewer, Amos Langdon. Moses Bradley, Joseph Avery, Elisha Garfield, Daniel Garfield, Sanford Gleason, Manassah Fairbanks, Stephen Brookins, Penuel Hobbs, Samuel Townsend, Asa Bigelow, Samuel Tibbals, John Bentley, Jedidiah Chapin, and Elijah Walter, be, and hereby are incorporated into a society by the name of the *First Congregational Society in the Town of Tyringham*, subject to the duties, and obligations herein after mentioned, and vested with the powers, privileges, and immunities herein after specified, and all others which are common to other religious societies.

SEC. 2. Be it further enacted, that said Corporation, may take and hold real and personal estate not exceeding at any time the value of ten thousand dollars in the whole, the income of which shall be applied to

the support of a Congregational teacher of piety, religion and morality, in the south part of said Town of Tyringham forever, and if it shall be more than sufficient for that purpose, the surplus shall be applicable to repairs of their meeting-house, or such other pious uses, as the said Society shall direct, but the Trustees thereof, shall not receive any compensation to be paid out of such fund for their services.

SEC. 3. Be it further enacted that the said Society may at their first meeting to be called in the manner herein after provided for, and at their annual meeting to be holding on the first Monday of January every year, appoint a Clerk and a Treasurer to be sworn to a faithful discharge of the duties of their respective offices, and any number of Trustees not exceeding seven, whose duty it shall be to manage the fund, and the prudential concerns of said society, and it shall be the duty of the treasurer, to prosecute or defend any action in the name and behalf of said society, and at any later meeting lawfully called and warned for that purpose, the said society may dismiss any of these said officers and supply any vacancy occasioned by such dismissal, or by death or otherwise, and may also appoint any other officers which they shall judge necessary or proper to effectuate the purposes of their incorporation.

SEC. 4. Be it further enacted that the said society be and hereby are empowered to recover and receive the sums of money respectively subscribed for the use of said society, before this act of incorporation—by the several persons hereby incorporated—acceding to the terms of the subscription, and to take security either real or personal for the same. Conditioned that if the interest be paid annually on or before the first Monday of January every year the principal shall not be called for within fifteen years, except at the request of a surety or when in the judgment of the trustees the security shall be insufficient, in which case the principal may be demanded and collected at any time, and the principal as well as interest shall be received whenever tendered to the treasurer of said society.

SEC. 5. Be it further enacted, that the said society may obtain and receive further subscriptions and donations provided their whole fund shall not exceed the aforesaid amount of ten thousand dollars, and may by vote admit other subscribers and the heirs of subscribers to be members of the said society.

SEC. 6. Be it further enacted, that each member of the said society and no other person shall be entitled to vote in their meetings.

SEC. 7. Be it further enacted, that any three of the persons hereby incorporated, may call a meeting of the said society, to be holden at such time within three months and at such place within said town of Tyringham as they may judge most convenient, by posting up notifications of the time, place, and purpose of said meeting in two or more public places in said town, fourteen days at least before the time of holding the same

at which meeting the said society may establish the mode of calling and warning future meetings.

SEC. 8. Be it further enacted, that the books of record and of account of the said society shall be laid before them at their meetings, on the first Monday of January annually by the clerk and treasurer, and shall at all times be open to the inspection of the Legislature or any committee appointed for that purpose by the Legislature as well as of the trustees or committee of said society.

In the House of Representatives, June 15th, 1809.

This bill having had three several readings passed to be enacted.

TIMOTHY BIGELOW, Speaker.

In Senate, June 15th, 1809.

This bill having had two several readings passed to be enacted.

H. G. OTIS, President.

June 15th, 1809. Approved.

C. GORE.

Sec. T's. Office, July 1st, 1809.

A true copy from the Original Act.

Attest. WILLIAM TUDER, Secretary of the Commonwealth.

A true copy from the Secretary.

Attest. ASA BIGELOW, Clerk of the Society.

By Chapter III of the Acts of 1851 the title of this society was changed to The First Congregational Society in Monterey.

At the time of Mr. Avery's dismissal the membership was twenty men and forty women, but the zeal of the people being greatly quickened by their adversity and the heroic effort to secure a permanency for the support of the gospel, a revival of religion graciously visited them from which ninety-six persons united with the church during that year. In this awakening it is remarkable that the blessed influences of grace were limited to those who regularly attended divine worship and contributed to its support, while those who had joined the opposition were passed by unbenefitted.

Rev. Joseph Avery continued to live in the town and was a subscriber to the fund as was also his daughter Polly. He died March 3, 1814, and was buried in the cemetery near where the Second church stood

Rev. Joseph Warren Dow was ordained as pastor July 10, 1811. He was a graduate of Harvard in 1805. During his

pastorate there were several revivals of religion as follows: 1816 from which thirty-five united with the church; 1818, fourteen united with the church; in 1821 a very deep work of grace, extensive in its reach, great in its power and purity, resulted in the accession of fifty members to the church the following year. In 1827 a revival, short in its duration, but powerful in its progress, succeeded a period of spiritual dearth and thirty-three persons confessed their faith by fellowship with the church. All these revivals save the latter began in the south part of the town and extended to the north. In 1814 a serious epidemic prevailed through the town and resulted in the death of over fifty persons.

At the ordination of J. Warren Dow the sermon was preached by Rev. Josiah Webster, A. M., pastor of the church in Hampton, New Hampshire, from the text, Ezekiel 37: 1-4 verses and 10th verse. We give the closing sentences of the sermon:

Dear Brethren and Friends of this Church and Society:

On the present occasion, we tender you our sincere congratulations. We think you have cause for gratitude and joy.

Is it the sovereign purpose of God to build up his church in the world? Are gospel ministers to be instruments in accomplishing this glorious purpose? The settlement of a gospel minister then is cause of gratitude and joy. Such an event furnishes ground of confidence that God still loves his church, and that he is carrying on his great designs.

Beloved, do not the solemnities of this day impress your hearts? Does not the present scene intimate some kind design? If you mark the footsteps of providence in connection with inspired truth, may you not hope that God has thoughts of mercy concerning you? May you not hope to see the remaining dry bones of this pleasant valley shake and start into life? May you not hope, that the work of God will prosper, as in months which are past; and that much may be done to extend the Redeemer's Kingdom here?

Your pastor elect is before you. We confidently hope, that he will be a faithful minister of Christ; a minister who will feed you with knowledge and understanding; a workman who needs not to be ashamed; and as such we recommend him to your most cordial friendship. Take him to your hearts. Esteem him highly in love for his work's sake. And while he ministers to you in spiritual things, do not forget to minister to him in temporal things as necessity requires. If you wish his labors among you to be a blessing, you must treat him as God commands you. You must be kind, forbearing, long suffering, peaceable, and not covetous. *The wisdom from above is pure, peaceable, gentle, easy to be entreated, full*

of mercy and good fruits, without partiality and without hypocrisy. Let this wisdom direct your conduct towards your minister. Carry him always in your prayers to the throne of grace. Strengthen his hands and encourage his heart by your persevering attention to all his necessities ; but especially, by a diligent and candid hearing of the great truths of God's word which he may preach.

He will be a savor of life, or a savor of death. Must not the solemn thought impress your minds ?

Dear brethren, keep in view the solemn scene, when ministers and people must appear together, before the dread tribunal of an Almighty God and Judge. The Lord make you faithful. The Lord bless you and preserve you to his everlasting kingdom.

But allow me a word to this numerous and respected assembly.

To the friends of God, our subject is full of consolation Do clouds of moral darkness hang thick around us? Are the enemies of truth numerous, bold, active, persevering? All their counsels will be turned into foolishness. The gates of hell cannot prevail against the Church; Fear not ye precious few, who follow Jesus. He is an Almighty conquerer. God is your Saviour. He has determined that multitudes, who are dead in sin, shall be made alive. They must live. The triumphs of the cross will extend from the rising to the setting sun. The time approaches, when there will be shaking among the dry bones of all our valleys. The time has already come, when there is a shaking among Churches, sects, and denominations — a shaking among nations, kingdoms, and empires. Some have already arisen to spiritual life. Symptoms of life appear in others. And soon, very soon, we expect the day when an army of countless numbers will rise from spiritual death to show forth the power, and proclaim the glory of the life-giving Saviour. Lay down then, O ye rebels to Jehovah, lay down your weapons. Your contest is altogether vain. *Christ Jesus is King in Zion.* You must submit, or die, and die eternally.

The charge to the pastor was given by Rev. Jacob Catlin of New Marlboro as follows :

Reverend Sir :

Having been set apart to the important office of a minister of the gospel of Christ, *by prayer, and the laying on of the hands of the Presbytery* ; and ordained pastor of the flock of Jesus Christ in this place ; it remains, that we now solemnly charge you, before God and the Lord Jesus Christ, who shall judge the quick and dead, at his appearing and kingdom ; and before the elect angels, and this numerous assembly, that you take heed to the ministry which you have received of the Lord, faithfully to fulfil it.

We charge you, Sir, in particular, that you *preach the word ; be instant in season, and out of season ; reprove, rebuke, exhort, with all long suffer-*

ing and doctrine. Testify to all, repentance towards God, and faith towards our Lord Jesus Christ.

Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Preach the word plainly, unreservedly, and feelingly. *Foolish and unlearned questions avoid*; but avoid nothing which is clearly revealed in the Holy Scriptures.

Exhibit the high and holy character of the one God, in three persons, Father, Son, and Holy Ghost. Illustrate the divine law, both in its strict requirements, and awful sanctions. Labor to convince the impenitent of the total depravity of their hearts, and of their exposedness to endless misery.

Preach, distinguishly, the gospel of Jesus Christ. Explain and prove the all-important doctrines of the atonement; and forgiveness of sin, only by the vicarious sufferings of Jesus Christ.

Teach the necessity of regeneration, by the special agency of the Holy Spirit; and, at the same time, urge the calls and requirements of the gospel.

Proclaim the all-sufficiency of Christ, and his willingness to save to the uttermost, all that come unto God by him. Fasten on every man's conscience the blame and guilt of his own wickedness.

Be also a faithful instructor and guide to the convicted sinner; and direct him to the crucified Saviour, as his only hope.

Feed and edify the friends of Christ, with the same precious truth, which alarms and solemnizes the impenitent. Speak comfortably to Zion; and by the great and precious promises of God, animate the hearts of desponding christians. Inculcate holiness of life, and brotherly love, upon all who have named the name of Jesus Christ. We also charge you, Sir, to attend most carefully to the edification and discipline of the church. Build the temple of the Lord with *hewn stones*; with *lively stones*. Build not this spiritual temple with *wood, hay and stubble*.

We charge you, also, to take heed to yourself, as well as to your doctrine and discipline. "*For a bishop must be blameless as the steward of God.*" In all things, therefore, show yourself a pattern of good works. *Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Meditate upon these things; give yourself wholly to them, that your profiting may appear unto all.*

We also charge you, Sir, to visit the sick and dying, and to labor, by instruction, consolation and prayer, for their spiritual good.

We charge you, moreover, to administer the holy ordinances of Christ, baptism and the Lord's supper, to all persons qualified according to the gospel.

And finally; should you be called of God to ordain others to this sacred office, we charge you to *lay hands suddenly on no man*; but to

commit this sacred charge to faithful men, who shall be able to teach others also.

And now, Dear Sir, if, by divine grace, you shall be enabled to keep this charge, which we have committed unto you, to feed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lord over God's heritage, but being an example to the flock; then, when the chief shepherd shall appear, you shall receive a crown of glory that fadeth not away.

The Rev. Alvan Hyde of Lee, Mass., gave the Right Hand of Fellowship as follows:

Rev. and Dear Sir,

I now arise, by the appointment of this Ecclesiastical Council, and as their organ, to give you a public testimonial of the fellowship of the Churches. This is an endearing part of the solemnities of the present occasion, and peculiarly calculated to excite tender emotions, in the minds of all the truly pious.

The kingdom of our once crucified, but now ascended Lord and Redeemer is founded on the pure principle of disinterested benevolence. It is a kingdom, which the God of heaven hath set up, and, as it is erected on the firm basis of holy love, it will stand forever. The kingdoms of *this world*, and all associations of men, formed on other principles than that of benevolence, will soon find themselves in everlasting anarchy and confusion. The members of *Christ's* kingdom, allied to each other by that "charity, which seeketh not her own," "and which is the bond of perfectness," have a *joint interest*. They love each other, and rejoice in each other's prosperity. They have fellowship with the Father; and are deeply interested in his character; in his honor and glory. They have fellowship with Christ in his sufferings, being made conformable unto his death. Speaking of the high and distinguishing privileges of the saints, the beloved disciple of our Lord observes—"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." The same disciple observes farther—"If we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ cleanseth us from all sin." This fellowship and communion of saints, which is begun in this lower world, will be perfected and continue forever, in the world of light and glory.

Perceiving, Rev. Sir, the grace, which is given unto you, and satisfied, as to your qualifications, for the great and good work, to which you are now set apart, I give you this RIGHT HAND. I do it, in the name, and by the direction, of the Council, here convened; bidding you welcome, as a labourer in the vineyard of our common Lord.

As James, Cephas and John gave Paul and Barnabas the right Hands of fellowship, that they should go unto the heathen, to open their eyes, and turn them from darkness to light, and from the power of Satan unto God; so the right Hand of fellowship is given to *you*, that you should labour, in the Lord, among this people, and in other places, where you may be occasionally called. This solemn and significant rite implies mutual love and friendship, and mutual obligation. We, hereby, publicly acknowledge and receive you, as a minister of Jesus Christ — our equal, our brother. We promise you that benevolent assistance, which the nature of the ministerial office requires, and we expect the same from you. God grant, that we may live in love and peace, and greatly strengthen each other's hands. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more."

We congratulate you upon the pleasing prospect of usefulness, which opens to your view, this day, in being inducted into the pastoral office over this church, which we also publicly acknowledge, as a *sister church*, and in the prosperity of which we feel a deep and lively interest. May you be favored with an eminent portion of the spirit of Christ, and have many souls as the seals of your ministry and crown of rejoicing in the day of the Lord.

During his pastorate of nearly twenty two years, one hundred and ninety-three persons united with the church, of which only one Penuel Hobbs of Kalamazoo, Michigan), is now living. Mr. Dow died in Monterey January 9, 1833, greatly loved and lamented by the people whom he had served so faithfully.

These first three pastors lived and died with the people they loved and served, two of them spent all their life here having had no other charge as pastors during their ministerial career.

The following is a list of pastors and supplies who to the present time have served the church as also the term of their service.

One of these, Rev. Wiuthrop H. Phelps has made a most valuable addition to the archives of the town by copying the list of births, deaths and marriages from the year 1750 to 1785. Others are specially referred to in the extracts from letters.

Adonijah Bidwell,	1750—1784
Joseph Avery,	1789—1808

Joseph Warren Dow,	. . . . .	1811—1832
Lucius Field,	. . . . .	1833—1837
Alvan Page,	. . . . .	1837—1843
Samuel Howe,	. . . . .	1844—1854
Winthrop H. Phelps,	. . . . .	1854—1861
Scott Bradley,	. . . . .	1862—
H. Winslow,	. . . . .	1862—
D. W. Timlow,	. . . . .	1863—
James A. Clark,	. . . . .	1864—1869
Thomas Hall,	. . . . .	1870—1871
George W. Kinne, D. D.,	. . . . .	1871—1872
T. McLaughlin,	. . . . .	1873—1874
James A. Clark,	. . . . .	1875—1877
A. E. Todd,	. . . . .	1877—1880
William A. Fobes,	. . . . .	1881—1888
Augustus A. Alvord,	. . . . .	1888—1890
Herbert K. Job,	. . . . .	1891—
Walter R. Curtis,	. . . . .	1891—
Irving A. Burnap,	. . . . .	1892—1897
Arthur J. Watson,	. . . . .	1897—1898
John Dooly,	. . . . .	1898—

The following is a list of those who have served as deacons:

John Jackson,	Daniel McCollum,
Thomas Orton,	Thomas Hale,
William Hale,	Jonathan Townsend,
David Talcot,	Marshall S. Bidwell,
Nathan Abbot,	Charles Phelps,
Joseph Chapin,	John C. Hyde,
Justus Battle,	Jabez Ward,
Lystra Taylor,	Albert M. Dowd,
Amos Langdon,	Martin V. Thomson.
John Bentley,	

CONFESSION OF FAITH AND COVENANT—1825.

Copy of Confession of Faith and Church Covenant, with a list of the membership, printed for the church in 1825.

You believe that there is one God ; that he exists, mysteriously, in three persons, of equal divine perfections, the Father, the Son, and the

Holy Ghost ; that he is self-existent, eternal, unchangeable in his being and perfections, the Creator, Preserver and Governor, of all creatures and things ; that *he worketh all things according to the counsel of his own will* ; and that he has given to man the Scriptures of the old and new testament, as a perfect unerring rule of faith and practice.

You believe that God created our first parents in his own moral image, perfectly holy and happy ; that he entered into a covenant of life with them, promising immortal life on condition of perfect obedience, and threatening eternal death in case of disobedience ; that they fell from their original state of moral rectitude by eating the forbidden fruit of the garden ; and that all their natural descendants, in consequence of this act, come into the world destitute of holiness, and in such a state, that they become sinful and exposed to the eternal wrath of God.

You believe, that God has not left all mankind to perish, but having from all eternity elected some to everlasting life, has opened a way to bring them into a state of salvation through Jesus Christ ; that the Son of God, having become man and obeyed and suffered as *such*, has honored the divine law, exhibited an adequate atonement for sin, arisen from the dead, and ascended into heaven, where, amid all the splendors of his exaltation, he intercedes for the children of God.

You believe, that the Holy Spirit, by his renewing and sanctifying influences, executes the purposes of Christ's redemption ; that all who truly believe in him, are the subjects of these influences, are pardoned and restored to the divine favor ; and will, assuredly, continue in holiness unto the end, *being kept by the power of God through faith and salvation*.

You believe, that Jesus Christ has instituted a church in the world ; that he has, also, appointed baptism and the Lord's supper, to be received by all who cordially believe in Christ and publicly profess their faith in him ; and that all such, and their infant children, are the scriptural subjects of baptism.

You believe, that there will be a general judgment, at which period Jesus Christ will raise the dead, judge the world, receive the righteous to eternal life, and doom the wicked to everlasting punishment.

Thus in the presence of God, you solemnly profess and believe.

THE COVENANT.

You do now, in the presence of God and this congregation, so far as you know your own heart, renounce all the ways of sin ; solemnly and publicly dedicate yourselves to God ; and rely upon his Word as your only rule of faith and practice, upon the Lord Jesus Christ as your teacher and Redeemer, and upon the eternal Spirit as your Sanctifier.

You promise, that by the aid of the Spirit of grace, you will walk with this church in christian fellowship, and in a constant and faithful attendance upon *all* the institutions of the gospel ; that you will maintain family prayer ; that you will exercise christian love and care and watchfulness towards the members of this church ; that you will assist, accord-

ing to your capacity, opportunity and station, in exercising the holy discipline which Christ has enjoined; and that you will submit to the government of the church, so long as you shall belong to it.

Thus in the presence of God, you solemnly covenant and promise.

We then, the church of Christ, receive you into full communion, and promise, that in the strength of divine grace, we will walk toward you in all christian affection and watchfulness.

OFFICERS OF THE CHURCH.

*REV. ADONIJAH BIDWELL, was ordained October 3d, 1750.

*REV. JOSEPH AVERY, was installed February 25th, 1789.

*REV. J. WARREN DOW, was ordained July 10th, 1811.

DEACONS.

DEACON *JOHN JACKSON, chosen A. D. 1753.

*THOMAS ORTON, - - 1753.

*WILLIAM HALE, - - 1764.

*DAVID TALCOTT,

NATHAN ABBOTT, removed from the town.

JUSTUS BATTLE, removed from town, 1802.

JOSEPH CHAPIN, - - 1804.

LESTER TAYLOR, removed from the town, 1810.

AMOS LANGDON, - - 1817.

JOHN BENTLEY, - - 1824.

CATALOGUE.

In the first part of the following Catalogue, are the names of those *existing* members of the church, who had been admitted previous to the ordination of Rev. J. Warren Dow.

Azariah Orton,
Mrs Abigail Orton,
Joseph Chapin,
Mrs. Thankful Chapin,
Josiah Hale,
Mrs. Abigail Hale,
Salathiel Hale,
Mrs. Sally Hale,
Abigail Hale,
Amos Langdon,
Mrs. Abigail Langdon,
Jesse Langdon,
Josiah Brewer,
Mrs. Loraine Brewer,
Ebenezer Chadwick,
Charles Bentley,
Mrs. Hannah Bentley,

Mrs. Rachael Gleason,
William Hale,
Silas Reuwee,
Mrs. Mary Reuwee,
Lucy Warren,
Dr. Elnathan Pratt,
Mrs. Sally Stedman,
Mary Northrup,
Widow Anna Hale,
Mrs. Rhoda Upham,
Asa Markham, Jr.,
Ithiel Battle,
Kezia Battle,
Mrs. Vashti Carpenter,
Amy Baldwin,
Widow Mercy Hobbs,
Mrs. Miriam Richards,

Sally Bentley,
Isaac Brewer,
Mrs. Esther Brewer,
Polly Brewer,
Polly Harmon,
Asa Fowler,
Mrs. Lavina Fowler,
Stephen Brookens,
Mrs. Anna Brookins,
Sanford Gleason,

Chloe Hobbs,
Widow Marcy Reuwee,
Orpha Townsend,
Mrs. Elizabeth Walker,
Pure Hall
Widow Lucy Curtis,
Mercy Curtis,
Mrs. Electa Brewer,
Huldah Garfield,
Widow Lois Allen,
Mrs. Sarah Reeder.

In the remaining part of the Catalogue, are those members, who were admitted into the Church under the ministry of *Rev. J. Warren Dow*, from July 10th, 1811, to January 1st, 1825.

N. B. Those persons are dead, against whose name this mark () is placed. Those to whose names this mark (‡) is prefixed, have been dismissed and recommended. Those whose names are printed in Italics have been admitted by letter from other Churches.*

July 12, 1812.

Elizabeth, wife of Jonathan Townsend.

**Sarah*, wife of Rev. J. W. Dow.

January 3, 1823.

‡*Amy*, wife of Daniel Philips.

May 1, 1824.

‡*Mrs. Hannah Plumb*.

‡*Vienna*, wife of Simon Stearns,

Emely, wife of Rev. J. W. Dow.

Salome, wife of Eber Slater.

November 6th.

Widow Deborah McCullum.

‡James Langdon.

September 10, 1815.

Anna Markham.

February 8, 1816.

Stephen Taylor.

*John Brewer.

March 3d.

Lawton, Marcy,

Helpe R., wife of Lawton Marcy.

‡Shubal Manly,

Isaac Walker

Amasa Curtis,

Humphrey Hobbs,

‡Elijah Dealand,

‡Sally, wife of E. Dealand.

John Bentley,

‡Mary Bradley,

Mary, wife of A. Markham, Jr.,

Daniel Brewer,

Harvey Brewer,

*Reuben Jones,

Roswell Bentley.

William Bentley,

Paul T. Chapin,

Olive, wife of S. Bullard.

Jerusha, wife of Joseph Manley,

Lovice, wife of Stephen Powel,

Tostine Hancock,

Mary Brewer,

Candace Townsend,

Ebenezer Reuwee,

Charles Townsend,

May 5th.

*Cynthia, wife of Isaac Brewer,

Betsey, wife of Abijah Heath,

Mary wife of John Bentley,

Eunice, wife of Thaddeus Granger,
 ‡Theodore S. Ingersoll,
 ‡Sally Stebbins.

September 1st.

Mrs. Lois Eckley,
 Anna, wife of Dr. Elnathan Pratt,

May 11, 1817.

Thomas Stedman.

November 2d.

*Hannah Jackson,
 Betsey, wife of Barnabas Bidwell,
 Polly Warren,
 ‡Harriet, wife of Erastus Holt,
Widow Theodosia Brewer.

September 6, 1818.

Phebe Langdon,
 Orton Brewer,
Sarah, wife of J. Brewer,

November 1st.

‡Joseph Butrick,
 ‡Elizabeth M., wife of J. Butrick.
Widow Hannah Ward,
Betsey Ward,
 Enos Northrup,
 Sophia, wife of E. Northrup,
 ‡Bathsheba, wife of Justus Battle, Jr.,
 ‡Sarah, wife of Ithiel Battle, Jr.,
 Celira, wife of H. Clark,
 Lucinda, wife of Ira Brewer,
 ‡Elisha C. Watkins.

March 1, 1819.

‡Widow Sarah Wilcox,
 ‡Nancy, wife of Frederick Hamlin.

July 4th.

Harriet, wife of C. Curtis.

September 5th.

Luna S., wife of John D. Bidwell,
 Polly Couch,
 ‡Mary Ann Butrick.

November 7th.

Deborah, wife of Sam Eggleston,
John L. Woodruff,
Wife of John L. Woodruff.

January 21, 1821.

Amber, *a woman of color.*

July 1st.

Widow Thankful Wheelock.

September 2d.

Elizabeth, wife of C. Townsend.

January 6, 1822.

Horace Peck,
 Abigail, wife of H. Peck,
 Beulah, wife of P. Chapin,
 Samuel Eggleston,
 ‡Artimesia, wife of Jesse R. Langdon.

March 3d.

Mary, wife of Lemuel Townsend,
 Mary, wife of D. Canfield,
 Clarissa, wife of Luther Wheelock.

September 1st.

Asa Bigelow,
 Thaddeus Granger,
 Candace, wife of Aaron Tyrrel.
 Widow Sylvia Brewer,
 Joel Deeland,
 Arnold Stedman,
 Anson Bigelow,
 Harriet, wife of A. Bigelow.
 Jason Langdon,
 Rhoda M. wife of Jason Langdon,
 ‡Freeman Hancock,
 ‡Alice L., wife of Freeman Hancock.
 Sarah, wife of Anson Langdon,
 Charlotte, wife of Isaac Brewer
 Julia Anna, wife of Ebenezer Reuwee.
 Mary Ann, wife of C. Langdon.
 Sarah, wife of George Heath.
 Laura, wife of L. Hyde.
 Fanny Granger,
 Clarinda Hale,
 Amanda Brewer,
 Alvinzy Wright,
 Chauncey Langdon,
 Daniel McCollum,
 Frederick Fairbank,
 Cyrus Townsend,
 Grove Tyrrel,

Samuel Eggleston, jun.
 Miron Eggleston,
 Malinda Hobbs,
 Sarah Eggleston,
 Ester L. Brewer,
 Emeline Brewer,
 Sarah Townsend,
 Lois Anna Couch,

November 3d.

Miriam, wife of Samuel Tibballs.
 Phebe, wife of Dr. Asa G. Welch.

William Porter,
 John D. Bidwill,
 Bidwell Brewer,
 Almon Brewer,
 Milton Brookins,

January 5, 1823.

Samuel Tibballs, jun.
 Amelia, wife of Samuel Tibballs, jun.

September 5th.

Pleiades, wife of Wm. Bently.
 Electa, wife of Joel Dealand.

SUMMARY:

The first Church in Tyringham, was organized and established September 25, 1750.

It then consisted of members	8
Admitted during Rev. Adonijah Bidwell's ministry from Oct. 1750 to June 1784, thirty-four years	90
Admitted during Rev. Joseph Avery's ministry from Feb. 1789 to 1807, eighteen years.	62
Admitted during the vacancy, after Mr. Avery's dismissal, four years, 96	
Admitted by the present pastor from July 1811, to Jan. 1, 1825, thirteen and a half years.....	131
Total.....	387
Total number of members belonging to the church January 1, 1825....	158
Total number of deaths and removals since Sept. 25. 1750,	229

THE CHURCH BUILDINGS.

A little south of where B. S. Carrington now lives the first church structure in the township of Tyringham, 35x40 feet was begun in 1743, but as referred to in the history of the town was not finished for several years but was after being completed used for thirty-five years. The proprietors of the township held their meetings in this church after its completion and it was the place of worship during the entire pastorate of Rev. Adonijah Bidwell.

In 1796 a second church building was begun about half a mile to the south of where the old church stood. Still it was on the same lot. This church was dedicated July 4, 1798. It was beautifully situated on an eminence overlooking the park of houses then at the Center, the view from it was very commanding and it could be seen by most of the families then living south of it. It was large and more commodious than the former building. In appearance it resembled the church at New Marlboro before that church had its spire lowered to its present style. There were galleries on each side connecting with the choir loft in the end opposite the pulpit. The seating at first was after the old style, as one expressed it, "they were shut in" when seated. Pews were afterwards substituted.

It was no doubt the building of this church which was the cause of the trouble between Mr. Avery and the town, for it was erected during his pastorate and the people in the north part of the town were opposed to the location. In fact the History of Berkshire states this was the beginning of the variance which eventually terminated in the division of the township into two separate corporations. The people in the north part, then known as Hop Brook, became so disaffected that the following year they began the erection of a meeting house, framing and covering it, but it was not completed until 1825. This stood near what is now known as the old cemetery in Tyringham village, and it was

here that the May training of the militia was annually held. All able bodied men between twenty-one and forty-five years of age were required to attend with gun, powder horn, priming wire, brush and flint. These occasions were times of great jollity. On one of them, during the firing of an old cannon, just outside the church, it burst, killing Silas Ward and injuring others. The present oldest inhabitant of Monterey, Henry A. Stedman, was standing beside Mr. Ward when he was killed. During the pastorate of Rev. J. Warren Dow he preached in this church each alternate Sabbath, the Baptists at that time occupying it with the Congregationalists.

Thus the supporting strength of the membership was somewhat lessened, but their earnest zeal resulted in great blessing, for the church was the scene of many precious seasons of gracious revivals, notably the one referred to after the dismissal of Rev. Joseph Avery, and during the pastorate of J. Warren Dow, and also a revival in the last year of the pastorate of Rev. Alvah C. Page when forty-three persons were added to the church. But again the question of location came to the front. As early as 1836 Rev. Lucius Fields stated as his reason for asking a dissolution of his pastoral relations, "the unfavorable location of the meeting house and the unhappy feelings in the church and the society therefrom." The situation was very exposed and as the farms had become settled and much of the original forests had been cut away, the wind had a fair sweep in its course at the meeting house. One who worshipped in it says: "The wind came straight down from Canada and struck it." It became necessary eventually to so change the interior that the space above should be lessened and it was ceiled so as to leave out the galleries and thus secure greater comfort in the winter. But the feeling of many was that the location should be changed with a view to the convenience and comfort of the people in South Tyringham. There had been some changes in the course of public travel and a stirring little village had sprung up in the valley which was generally known as Bangall, where most of the industries of the section were then conducted. Long before it was really proposed to move the church from the Old Center Josiah Brewer, recogniz-

ing the need of a more suitable location, offered to donate two acres of land as also land adjoining for a cemetery if they would move the church to the village in the valley. The site he proposed was where Elmer Kinney is now building his dwelling. He also proposed to assist liberally in the expense of constructing the horse-sheds. But the people loved the old church, so hallowed by sacred reasons of grace. One writes thus:

"It is very pleasant for me now to look back and rejoice that I worshipped God in that venerated place and to have known those able ministers and those devout parishioners who worshipped there. It was what I call a sacred place and I regretted very much when it was to be taken down. The Holy Bible remained in the pulpit when I was there and was a precious curiosity. The spirit of the worshippers in the church was fervid with kindly zeal. The old church was in a bleak place, but was a remarkable landmark. Holy and precious associations are indeed connected with it as a house truly dedicated to God."

Another writes thus about the Bible referred to in the previous letter :

"Among those who took a deep interest in the prosperity of the church, was the late Nathan Jackson of New York City, who was a native of the town and a son of Col. Giles Jackson and grandson of Deacon John Jackson who was elected first deacon of the church September 25, 1753, and died March 13, 1757, aged 53 years. Mr. Nathan Jackson was the donor of a Bible that was to be used in the second church building so long as that church remained in use. In the repairs of that church he gave the pulpit and pulpit chair, also the frescoing back of the pulpit and an organ for the choir. His generosity extended to the burying ground, around which he built and kept in repair a fence as long as he lived."

The regularity of the people in those days is referred to in the following reminiscences :

Even the horses understood the meaning of the bell. One man who lived nearly a mile from the uptown church, at one time owned a fine, large, intelligent family horse that was driven

to church at least fifty-two times in a year, though I think occasionally he went of his own accord. The rule was to harness him to the capacious carriage early on Sunday morning and lead him to the front of the house, where he would wait for the family to complete their preparations for going to church, but sometimes they were tardy and the church bell would begin to ring, then he would prick up his ears and start off on a brisk walk ; he would proceed to the large stone horse-block at the front of the church and would halt a few moments there, then go into the shed at the rear of the church where he was accustomed to stand during the hour of service.

Another man, an old deacon, who attended church services as regularly as the minister, had a pair of young horses who occasionally managed to slip away from him while being harnessed and enjoy a good run. One day, when preparing to attend the church prayer-meeting, then held Friday afternoon at 2 o'clock, they got away and careered around the fields, eluding every effort of their master to catch them till the bell rang. At the first stroke they stopped and submitted themselves to be led back to the wagon-house, looking quite ashamed of themselves and doubtless realizing that they would have a chance to travel at their best speed up and down the hills to the village to make up for the lost time.

Their feeling and sentiment in regard to one of the questions of national importance are thus expressed :

RESOLUTIONS REGARDING SLAVERY.

Whereas God has said, "Thou shalt in anywise rebuke thy neighbor and not suffer sin upon him,"—whereas slavery in itself, a sin of the deepest die, and the cause of sin in numberless forms of the most flagrant enormity, among which may be reckoned the sundering of all social ties, adultery, murder, and the intentional with-holding of Gospel Light and of the knowledge of the blood-bought atonement;—and whereas the opinion is very generally disseminated throughout the slave-holding states that the doctrine of emancipation is held only by a few fanatics, and that by far the greater and more sober portion of the northern people, *including the Christian Church*, are disposed to view their "peculiar domestic situation," with tolerance;—we deem it our duty to take such action on this subject as shall show to our southern brethren and to the world that we regard this with utter abhorrence. It is therefore

1. *Resolved*, That we hold slavery to be such a continued, systemized and flagrant violation of Christ's Golden Rule, that the participator in it who has been sufficiently enlightened on the subject, cannot be a consistent christian.

2. *Resolved therefore*, That we cannot receive anyone who holds or deals in human beings as property to our pulpit or communion.

3. *Resolved*, That to countenance or apologize for slavery is to share in its guilt.

4. *Resolved*, That we will use our influence in every lawful and christian way to remove this Heaven-daring sin from the American church and nation.

The action of the Church in the following is indicative of a deep state of spirituality:

CONFESSION AND COVENANT.—1847

Copy of confession and covenant of the church made before communion on the first Sunday in January, 1847.

Assembled once more through the kind providence of God to commemorate the dying love of our crucified Redeemer; the withdrawal of the Divine influences which we have experienced, for months and years past, has compelled us to a most solemn retrospect and self-examination. As the result of this, we have been led to a deep sense of our own unfaithfulness, both as individuals and as a church.

We would now in the presence of God, of angels and of men, acknowledge that we have failed in the performance of those duties which we owe to our own souls, to one another, to the community around us, and to our God.

To our own souls; inasmuch as we have neglected to live in accordance with those high privileges which God has vouchsafed to us.

To one another in that we have too often failed to remind each other in kindness and christian courtesy of those faults which we have witnessed, and although we have the happiness to believe that we are and have been harmonious, in regard to all the more essential points of doctrine and duty; yet we deeply regret that differences of opinion on any minor points have ever led us to speak to and of each other in terms other than such as are befitting those who are mutually bound by the strongest of fraternal ties. Thus in the exercise of forgiveness for the past, we would now and from this time onward extend to each other the right hand of fellowship in token of our mutual affection and christian confidence.

To you, who are without, whose hearts yet remain unreconciled to God, and have not yet experienced His pardoning love, we would here ask

your forgiveness in what we have failed by our example as well as conversation, to recommend to you that religion which we profess. Not because we have not felt that the religion of Christ was all important to you as well as to ourselves, but because we have not acted up to our own convictions of its importance.

With reverence we would acknowledge this; in all this we have robbed God of that which was His due, and which our own covenant obligations should have led us to perform.

We would now hereby solemnly renew our covenant engagements to be the Lord's, to walk with each other in the fellowship of the gospel, and looking to God for the aid of His spirit, we will endeavor henceforth to live more to His glory, and for your good and that of all our fellowmen.

But the question of a change of site eventually came to an issue, Shall we move the church to the village? In true congregational style they settled it, by a vote, in the affirmative and the society in charge of the fund coincided in the decision, and steps were taken with that purpose in view. To meet the question of the expense of a new building a meeting was held to consider the question, to which not only the membership but all the townspeople were invited. The result was the organization of a new society of which we give the following history :

THE SOUTH TYRINGHAM MEETING-HOUSE SOCIETY.

This Society was formed on March 10, 1846, Jason Langdon, President; John Branning, Clerk; W. C. Langdon, Treasurer. The object of the society was to build and maintain a house of worship in South Tyringham to be used and occupied by the Congregational Society in South Tyringham. Jason Langdon, Samuel Townsend and Elias Wright were appointed a committee to solicit subscriptions.

THE SUBSCRIPTION ARTICLE.

We the subscribers, agree to pay the sums set against our respective names to the Treasurer of the foregoing Society for the purpose of building said house. One-third to be paid on the first day of July, next; one-third on the first of September, next; the remainder after such time as the Building Committee shall direct.

R. L. McDowell,	\$25	L. J. Townsend,	\$50
Dennis Brewer,	50	W. C. Langdon,	100

Lucius Gibbs,	\$100	Samuel Townsend,	\$110
Newton Brewer,	25	John Langdon,	75
Daniel Brewer,	40	Wm. Fairchild,	25
Penuel Hobbs,	25	F. D. Ingersoll,	25
Sylvester C. Fowler,	25	Levi Gibbs,	50
C. Hitchcock,	10	Rufus C. Fargo,	25
Alvan H. Turner,	25	John Bentley,	25
Jared Mansir,	25	John Branning,	10
J. M. Rewey,	10	E. A. Langdon,	10
Chas. Townsend and U. Brett,	25	Elias Wright,	50
Jason Langdon,	100	Anson Langdon,	50
John G. Mansir,	50	Jonathan Townsend,	25
Paul T. Chapin,	100	E. B. Garfield,	65

A building committee of three were chosen as follows : John Langdon, John G. Mansir, Samuel Townsend.

On December 14, 1846, Jason Langdon and Wilber C. Langdon were added to the committee.

On November 19, 1847, this committee reported that \$1,200 more would be needed to complete the building. To meet this need the following subscriptions were taken :

George Upham,	\$5	Anson and H. Langdon,	\$50
Samuel Townsend,	40	Townsend and Brett,	50
Paul T. Chapin,	40	Lewis Tyrrel,	10
Dennis Brewer,	25	Henry Mansir,	25
Wm. Fairchild,	25	Jason Langdon,	50
W. C. Langdon,	75	L. J. Townsend,	50
John G. Mansir,	25	A. W. Bigelow,	10
Moses Fargo,	25	John Wheeler,	25
Isaac Harmon,	60	H. A. Stedman,	10
James M. Fargo,	25	R. N. Couch,	10
John D. Bidwell,	25	Samuel M. Shepherd,	10
Jared Mansir,	25	Thos. D. Hale,	25
Isaac Harmon Jr.,	10	Elias Wright,	25
Barnabas Bidwell,	25	Merick D. Mansir,	10
John B. Morse,	10	John Benedict,	5
John Langdon,	50	A. H. Turner,	10
E. B. Garfield,	20	David A. Garfield,	35
William Mansir,	10	Artemus Dowd,	10
G. B. and J. H. Langdon,	75	Charles Fargo,	10
Ebenezer Reuwee,	10		

Under the agreement in soliciting subscriptions the first ten-dollar subscription by any person was entitled to one share;

twenty-five dollars to two shares; fifty dollars to three shares. Shares to be increased on the last ratio. Each share was entitled to a vote. Henry Mansir agreed to give the land and to accept for the same the number of shares the proprietors should allow at the first meeting. A special committee appointed at a meeting held April 7, 1846, appraised the land at seventy-five dollars and the Society voted that Henry Mansir should be entitled to four shares. All voting in this society was to be done by shares. At the annual meeting held January 7, 1850, the building committee made their final report as follows :

Total amount received,	\$2,797.34
Expended as follows :	
Contract with Theron R. Wolcott excavating and laying basement walls,	\$306.00
Paying for timber and drawing building materials,	228.54
Contract with E. G. Perry, framing and enclosing the building and finishing basement room,	1,400.00
Paying for stoves and pipe, and recording deed of land,	19.80
E. G. Perry, for finishing the house and painting the same,	833.00
Total,	<hr/> \$2,787.34

At this time each pew in the church was appraised and bidding for the pews was to begin at a bid for each pew equal to the appraised valuation. The rent of pews in 1850 amounted to \$199.50 ; in 1866, the rental of pews was \$646 ; in 1870, \$730.

This society assumed by general consent the work and responsibility which the Parish society had been previously doing.

On January 5, 1891, it was voted that the seats be free and the money for the support of preaching be raised by weekly pledges to be obtained by the secretary. This society is not incorporated. Their shares are transferable to their heirs or whomsoever they may elect. The Fund Society transfer their income annually to this society for the support of the services of the church. The new church was formerly accepted by the Church Society as its future place of worship, and was dedicated the first Sabbath in 1849.

But this action was not entirely satisfactory. The people living near the Old Center objected very earnestly to the change and began a suit of equity "to compel the officers of the First Congregational Church and Society to appropriate the income of the Fund established in 1809 to the support of preaching in the old house." The superior court decided that as the majority of the church and the society had voted to change their place of worship in favor of the new church, the fund had been properly appropriated for the support of worship there. Rev. Samuel Howe was then pastor of the church and remained with them as pastor in the new church till 1854. He is spoken of as "a good minister, a skillful manager and an admirable adviser."

Many of the people, however, clung to the old church, repaired it, met there regularly and supported preaching. Doubtless it was the feeling created by this change which led one of the older members in 1849 to thus request his dismissal: "To the First Congregational Church, dear and ever beloved brethren: Last Sabbath completed exactly forty years that I have endeavored to be a peaceable member in this church and I have had no *piece* from the crown of my head to the *souls* of my feet. Therefore this is to demand an immediate discharge from your division of the church." E. N. Saunders of Lee, Mass., speaks in a different spirit thus: "The first year in Monterey, 1857, I attended the Congregational church under the ministry of Rev. Mr. Phelps. The second year I heard that the Methodists at Mill River were not going to sustain any preaching that year, and around this old Congregational Church was quite a number of Methodists formed into a class but belonging to the church in Hartsville. We saw our opportunity to get the Hartsville Methodist preacher for one sermon every Sabbath. We immediately raised a fund by subscription of \$125, and the band of Methodists delegated me to go down to the first quarterly meeting and ask for a preacher. We succeeded and held forth for one year in this noted and sacred house of God, built say in 1796. The congregations were good and rather cosmopolitan, and, would you believe it, that a church could have preaching a whole year without a dime's worth of running expenses. The

older people up that way were overjoyed for services in the old place, and to hear the sound of the Sabbath bell that they so often heard in their youth. The old sexton was the same and his salary was nothing. Wood was nothing. No collections were taken up for anything. The only expense there was the \$125 for the pastor's salary. We held evening meetings from house to house and the rooms were packed. We got along without any musical instrument because the singing was from the heart, and if you had been there you would have thought they were all born Methodists, as all were born Christians. That year was one of the happiest years that I have seen in my experience. The result was there were a good many conversions, and we told them all to join their respective churches. Some of the young men afterwards were killed at Port Hudson in the civil war."

In 1873 the old meeting house and bell were disposed of at auction, the purchasers being the Methodist Episcopal society of Housatonic. The building was taken down and with the flag walk which led up to the church was removed to Housatonic, where it is still doing service in the Methodist Episcopal church of that village. By this sale the Church Fund was increased \$430.62.

Time, which makes many changes, wrought a change in the feelings of the people in the Old Center and gradually they entered into the worship, work and support of the new church.

In 1874 and 1875 there was a great awakening throughout all the neighboring churches and the members of this church became anxious lest they should be passed by. At that time there was no settled pastor here and the church met for counsel and special prayer on the subject. Marshall S. Bidwell says: "We were in straits and we cried unto the Lord and He heard us and saved us out of our trouble." Mr. O. L. Leonard, under whose direction the special service had been held, came to Monterey to ask if they would welcome and help in a special effort for the salvation of souls. It was in haying time but the people were anxious for the manifest presence of God among them and they recognized in O. L. Leonard's request the answer to their prayers

and responded "that they would heartily welcome the effort and help to the full measure of their ability." Haying time did not hinder the meetings. The people flocked to the church; the spirit of God was upon them for service. Said one of the converts of that season of grace: "I was a Godless man, but when two of my neighbors came to me out in the hayfield and with tears in their eyes told me of the meetings and of their special anxiety for me I could not resist it, and that night I came to the meeting and soon after submitted myself to God."

The church was greatly strengthened by this period of revival and as a result seventy-one persons were received into fellowship. O. L. Leonard at the close of the services went to Europe for rest and wrote for the Berkshire Courier the following touching poem on the subject of this local revival:

MONTEREY AND SOUTHERN BERKSHIRE.

FOR THE BERKSHIRE COURIER.

Though old ocean's waves are flowing
 'Twixt my native land and me,
 Memory's page is brightly glowing,
 Monterey, with thoughts of thee.

O, how well do I remember
 Joyous seasons witnessed there,
 Through October and November—
 Precious days and weeks of prayer!

There was deep, heartfelt contrition,
 Tear-drops falling from each eye;
 And God granted our petition;
 Power descended from on high.

Then the spells of sin were broken,
 Then we saw surprising grace;
 O, how glorious was the token—
 Converts thronging to the place.

As they told the thrilling story,
 What a Saviour they had found,
 How the tidal wave of glory
 Swept through all the region round.

Southfield, Hartsville and Mill River,
 Tyringham and Ashley Falls,
 Sheffield, Huxley—dear forever
 Each loved spot my mind recalls.

Hundreds to the Saviour turning,
 Joined to sing Immanuel's praise;
 How my heart is fondly yearning
 In such work to spend my days!

With the Spirit's power and blessing,
 I would pray and labor on,
 Till, Heaven's fadeless joys possessing,
 I shall hear the glad "well done."

Friends in all these distant places,
 Still remember me in prayer;
 If no more I see your faces,
 May we all meet "over there."

O. L. LEONARD.

Dundalk, Ireland, June 12, 1875.

A reference to the list of pastors from 1875 to 1900 will show frequent changes. Many, however, were supplies. The present pastor, Rev. John Dooly, was born in Albany, N. Y., and for over 25 years had been a missionary among "the other half," having been 17 years in New York City mission work, and four and one-half years Superintendent of City Missions in Albany, N. Y., and afterwards Superintendent of Berkshire Industrial Farm. He resigned the pastorate of the Presbyterian Church in West Milton, N. Y., to become pastor here and entered on his pastorate January 1, 1898. An account is now given of the various organizations in the Church at the present time.

THE SABBATH SCHOOL.

There are no records to show the exact time in which this work for the children was begun, but it was during the pastorate of Rev. J. Warren Dow and, from references made to it, the year 1820 is the probable time. At present the school has an enrolled membership of over 100. The service is held at the close of the morning worship and many adults remain and constitute five Bible classes. The Primary class, through the efforts of Mrs. G. A. Koos of Brooklyn, N. Y., has received a present of a beautiful blackboard as a birthday gift in commemoration of the 150th anniversary of the Church. The donors were the Primary class of the Memorial Presbyterian Church Sunday School, Seventh Avenue and St. John's Place, Brooklyn, N. Y. The present officers of the school are, superintendent, Martin V. Thomson; assistant superintendent, A. M. Dowd, secretary and treasurer, Charles P. Hyde; librarian, George L. Keyes.

The school has an excellent library which is annually rendered more inviting by the addition of new books.

The following is a list of the former superintendents:

Stephen Fairbanks,	Stephen Bentley,
Paul Chapin,	Daniel McCollum,
Elias Wright,	Jonathan Townsend,
Marshall Bidwell,	James Dowd,
Martin V. Thomson,	Rev. A. E. Todd.
Rufus Barnum,	James L. Twing,
	Albert Dowd.

One of these, Rufus Barnum, died while he was superintendent, on February 26, 1883, 26 years of age, greatly beloved by the school and the neighborhood for his beautiful and devoted Christian character. He was a favorite with the young especially, owing to his cheerful happiness of disposition, which led him to take part with them in their social enjoyments and out-of-door pleasures.

THE Y. P. S. C. E.

In the summer of 1884 Rev. W. A. Fobes, then pastor of the church, called the young people together and told them of

Dr. F. E. Clark's Christian Endeavor Society and as a result a constitution was adopted and a society organized in July with 37 members, 22 Active and 15 Associate. Wm. S. Bidwell was the first president. This society was the fourth society in the County and was represented at the convention in Saratoga when the United Society of Christian Endeavor was organized.

The present membership is, Active 29, Associate 12; the officers and committees are as follows:

OFFICERS.

President,	R. J. GOLDBERG
Vice-President,	J. L. TWING
Secretary and Treasurer,	SOPHIA L. BIDWELL
Corresponding Secretary,	JESSIE A. TOWNSEND

COMMITTEES.

PRAYER-MEETING.

A. M. Dowd, Chairman. Mrs. J. W. Gregory, G. L. Keyes, E. L. Stoebner, Rev. John Dooly.

LOOKOUT.

Harriet Bidwell, Chairman. Mrs. E. Stedman, Lafayette Batelle
R. J. Goldberg, Fannie Robinson.

SOCIAL.

H. B. Smith, Chairman. Rev. John Dooly, W. S. Bidwell, Mrs. J. L. Twing, Mrs. Goldberg.

SUNDAY-SCHOOL.

Helen Townsend, Chairman. J. L. Twing, Mary Dowd, Clara Langdon, C. P. Hyde.

TEMPERANCE.

J. C. Hyde, Chairman. Mrs. F. Brochu, M. V. Thomson.

MISSIONARY.

Mrs. J. Dooly, Chairman. Mrs. R. J. Goldberg, Mrs. J. Hyde.

FLORAL.

Jessie Townsend, Chairman. Lucy Dowd, Clara Gregory, Bert Tryon, Samuel Battelle.

THE WOMEN OF THE CHURCH.

Not only the membership but all the women who attend the church, some of whom have other church affiliations, are helpers together for the good of the church.

Banded together in the Women's Missionary Society, the Ladies Aid Society, the Young Ladies Guild, the church repairs and extra needs, and latterly part of the pastor's salary, are provided for by them ; and for over 20 years the expenses of a student in one of the Schools for Girls in India have been paid by their efforts.

Lately the Young Ladies Guild have furnished the church with a new organ, thoroughly repaired the basement by putting in new flooring and furniture, painting and kalsomining and as an anniversary offering have, in union with the Ladies Aid Society, furnished the church with 100 copies of "In Excelsis," the edition of 1900 published by the Century Co., New York city.

THE BENEVOLENCES OF THE CHURCH.

During the past twenty years the church has given to the boards and various benevolences an average of eighty-two dollars per year.

THE FINANCES OF THE CHURCH.

The income from the invested fund in charge of the Society referred to on page 16 is annually paid to the Treasurer of the Meeting House Society, which at present is \$165 per annum.

The people make free will offerings in weekly pledges or annual subscriptions which, with the collections, are paid to the Meeting House Society, who are the Committee of Ways and means, and who pay the expenses of the church, which annually average \$750. The church has never received aid from the Home Missionary Society and is out of debt.

PRESENT MEMBERSHIP.

From the beginning to the present time the church has received into its fellowship 886 persons and baptized 847 adults and children. The present membership is 31 males, 72 females,

total 103, of whom 33 are absent. Thus the available working force of the church is only 70, but it has pleased God that these are earnest and loyal to the great responsibilities entrusted to them. This is manifest by their presence regularly in the services of the church, and their record in the support of the Gospel. Some of the absentees not only report by letter at the annual meeting but also continue their church subscription, annually sending to the treasurer their usual offering. It is hoped that the friends of this time-honored church will realize the great importance of increasing the endowment fund, so that the church may in its future history continue to be self-supporting and thus be a help to the Home Missionary Society. The necessity of some such provision is apparent when it is known that for years past the Church has been losing its chief supporters by death. The present membership are doing all that is in their power to do for the interests of the work of God in Monterey.

At the annual meeting December 18, 1896, it was voted to adopt the following creed as expressing in its substance the church's interpretation of the Bible.

THE CREED OF 1883.

I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in Jesus Christ, His only Son, our Lord, who is of one substance with the Father; by whom all things were made;

And in the Holy Spirit, the Lord and Giver of Life, who is sent from the Father and Son, and who together with the Father and Son is worshiped and glorified.

II. We believe that the providence of God, by which He executes His eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of men are not impaired, and sin is the act of the creature alone.

III. We believe that man was made in the image of God; that he might know, love, and obey God, and enjoy Him forever; that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace.

IV. We believe that God would have all men return to Him; that to this end He made Himself known, not only through works of nature, the course of His providence, and the consciences of men, but also through supernatural revelations made especially to a chosen people, and above

all, when the fulness of time was come, through Jesus Christ, His Son.

V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of Himself in the work of redemption ; that they were written by men under the special guidance of the Holy Spirit ; that they are able to make wise unto salvation ; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.

VI. We believe that the love of God to sinful men has found its highest expression in the redemptive work of His Son ; who became man, uniting his divine nature with our human nature in one person ; who was tempted like other men, yet without sin ; who by His humiliation, His holy obedience, His sufferings, His death on the cross, and His resurrection, became a perfect Redeemer ; whose sacrifice of Himself for the sins of the world declares the righteousness of God, and is the sole and sufficient ground of forgiveness and reconciliation with him.

VII. We believe that Jesus Christ, after He had risen from the dead, ascended into heaven, where, as the one mediator between God and man, He carries forward His work of saving men ; that He sends the Holy Spirit to convict them of sin, and to lead them to repentance and faith, and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for His sake the forgiveness of their sins, and are made the children of God.

VIII. We believe that those who are thus regenerated and justified, grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth ; that a holy life is the fruit and evidence of saving faith ; and that the believer's hope of continuance in such a life is in the preserving grace of God.

IX. We believe that Jesus Christ came to establish among men the kingdom of God, the reign of truth, love, righteousness and peace ; that to Jesus Christ, the Head of this kingdom, Christians are directly responsible in faith and conduct ; and that to Him all have immediate access without meditational or priestly intervention.

X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches for the maintenance of worship, for the promotion of spiritual growth and fellowship. and for the conversion of men ; that these churches under the guidance of the Holy Scriptures and in fellowship with one another, may determine — each for itself — their organization, statements of belief, and forms of worship, may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the Gospel throughout the world.

XI. We believe in the observance of the Lord's Day, as a day of holy rest and worship ; in the ministry of the Word ; and in the two sacraments which Christ has appointed for His church ; Baptism to be administered to believers as the sign of cleansing from sin, of union to Christ, and of

the impartation of the Holy Spirit ; and the Lord's Supper, as a symbol of His atoning death, a seal of its efficiency, and a means whereby he confirms and strengthens the spiritual union and communion of believers with himself.

XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth ; in the glorious appearing of the great God and our Saviour Jesus Christ ; in the resurrection of the dead ; and in a final judgment, the issues of which are everlasting punishment and everlasting life.

DECEMBER 18, 1896.

Voted to adopt the following form for admission to the church.

[This being the form prepared by a committee appointed by the National Council in 1889 and submitted to the churches February 1894.]

Those who are to be received being arranged in convenient order for the service, with such announcement and introduction as may be customary, the minister will say —

Dearly beloved, called of God to be his children thro' Jesus Christ, we give hearty thanks to God, who by His spirit, has opened your eyes to see and your hearts to receive Jesus as Lord and who has inclined you to present yourselves at this time to make confession of Him —

With us and with the church throughout the world you confess the common faith, saying :

[The congregation joining,]

I believe in God the Father Almighty, maker of heaven and earth ; and in Jesus Christ, His only Son, our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate, was crucified, dead and buried ; the third day He arose from the dead ; He ascended into heaven and sitteth at the right hand of God the Father Almighty ; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic Church, the communion of Saints, the forgiveness of Sins, the resurrection of the body and the life everlasting. Amen.

Thus confessing with us and with all saints your Christian faith, before the Lord Jesus and in the presence of His people,

you devote yourselves to the love, obedience and service of Jesus Christ, to walk in all His ways now known or hereafter to be made known to you, whatever it may cost you according to your best endeavor, the Lord assisting you.

Response, I do.

[Then should baptism be administered to those who have not been baptized.]

The baptism shall be with these words:— I baptize thee, —, into the name of the Father and of the Son and of the Holy Ghost, Amen.

[Here and wherever in the service Amen is used it may, if desired, be said by the congregation.]

Then should those who have letters from other churches come forward or rise, as by previous arrangement.

[The minister may greet these, saying: Beloved in the Lord, we bid you welcome who come to renew the vows before made when elsewhere you declared your faith in Christ. We greet you as kinsmen in Him, as fellow-laborers in His service and fellow-travelers to His promised rest.]

The Minister, addressing all who are to enter into fellowship with the church, will say:

Beloved in the Lord, you have all been baptized into the name of the Father and of the Son and of the Holy Ghost; have confessed the faith of Christ before witnesses and have given yourselves to God in an everlasting covenant of Grace. You do now cordially unite yourselves with this church of Christ, to share with us in its worship, work and support; to walk with us in love and faithfulness, so long as your relation to us shall continue.

[Here may be added such specific pledges as any church may desire.]

Response, I do.

The members of the church shall rise and the minister will say:

[Either alone or leading the church as may be desired.]

We, then, the members of this church, receive you into our communion and welcome you with joy to our fellowship. We

promise to pray for you, to watch over you and help you so long as you shall continue with us. God grant, that loving and being loved, serving and being served, blessing and being blessed, we may be prepared while we dwell together on earth for the perfect fellowship of the Saints above, Amen.

[Here the minister may give to each the hand of fellowship with some appropriate passage of scripture, in this or like manner.

In token of our welcome receive the hand of fellowship, and remember the words of Scripture which saith, "Ye are my friends, if ye do whatsoever I command you."'] And the service shall be ended with one of these benedictions.

[Except that when it is the usage, may be sung by the church, still standing after the benediction, the ancient doxology, "Glory be to the Father and to the Son and to the Holy Ghost : As it was in the beginning, is now and ever shall be, world without end. Amen.]

"The Lord bless you and keep you ; the Lord make his face to shine upon you and be gracious unto you , the Lord lift up His countenance upon you and give you Peace." Amen.

"Now unto him who is able to guard you from stumbling, and to set you before the presence of His glory without blemish, in exceeding joy, to the only God our Saviour, thro' Jesus Christ our Lord, be glory, majesty, dominion and power before all time, and now, and evermore. Amen."

[This form can be abbreviated by disregarding the portions bracketed.]

RULES.

1ST. — The Annual Meeting of this Church shall be held on the third Friday of December. Notice of which shall be posted up one week previous by the Clerk.

2D. — The Sacrament of the Lord's Supper shall be administered in this Church, on the first Sabbath of each alternating month, commencing with January.

3D. — There shall be a service, preparatory to the Lord's Supper, on the Wednesday preceding the administration of that ordinance.

4TH. — There shall be a Church meeting, for prayer, for examination of applicants for membership, and for such other business as may properly come before the church, on the third Friday preceding the Sabbath on

which the Lord's Supper is administered. And on every other Friday there shall be a meeting for prayer and Christian conference, except the weeks on which are the Preparatory lecture.

5TH. — None from the world shall be admitted to this church but such as give creditable evidence of a change of heart. Neither shall any one be admitted, who cannot adopt all the Articles of Faith; without action of the church.

6TH. — Persons proposing to unite with this Church may be examined by the Pastor, Prudential Committee, and members. And shall be propounded at least two Sabbaths, (unless the church shall otherwise order) at the expiration of which time the person may be received, if the church shall so vote at the preceding Preparatory Lecture.

7TH. — All letters recommending persons to our communion and care, bearing date more than one year previous to the time at which they are presented, shall be read two Sabbaths (unless the church shall direct otherwise) before any vote is taken upon them. Then, if no objection be offered, the person recommended can be received. In case of objection, admission shall be deferred until the objection has been made a subject of church action.

8TH. — Application for letters of admission and recommendation to another church shall be laid before the church, and may be acted upon at any stated meeting of the church next subsequent to its reception by the church. Such letters shall be withheld in case of any objection being made by any member, until the objection has been withdrawn, or the matter has been investigated by the church. No letter shall be good for more than one year from its date.

9TH. — Members of other evangelical churches in good standing who may providentially be among us, are invited to partake of the Lord's Supper with this church for the space of one year, and no longer unless they give satisfactory reasons why the indulgence should be prolonged.

10TH. — When members have been absent from us one year or longer without reporting themselves to the church, they shall be written to by the clerk, and unless satisfactory reasons be given for not asking a letter of dismissal and recommendation, the watch and care of the church may be withdrawn from such members by vote of the church.

11TH. — No offence of any member shall be brought before the church till the previous steps have been taken with him, prescribed in the 18th Chapter of Matthew by our Lord. In case the residence of the offending member is unknown, or so distant as to preclude taking the preliminary steps, a vote of the church shall decide the course to be pursued in the premises.

12TH. — There shall be a collection taken, to defray the expenses of the communion for the year preceding, at the Annual Meeting.

DISTRICT COMMITTEE.

13TH. — It shall be the duty of this committee to endeavor by visitation and personal conversation to promote the spiritual welfare of each one in their districts: to gather the children into the Sunday school, to ascertain as far as possible the number of inhabitants, the number of church members and to what denomination they belong, how many do not attend church or Sunday school and any other information that may be interesting or needful for the church to know in regard to their several districts.

The present officers of the church are as follows:

PASTOR.

REV. JOHN DOOLY.

DEACONS.

MARSHALL S. BIDWELL,
JOHN C. HYDE,

MARTIN V. THOMPSON,
ALBERT M. DOWD.

The services, and special and regular notices of the church are as follows:

THE LORD'S DAY.

Divine Worship, 10:30 a. m.

Sunday School, 11:45 a. m.

First Lord's Day evening, Young People's service.

Second Lord's Day evening, Mission topic.

Third Lord's Day evening, Temperance topic.

Fourth Lord's Day evening Evangelistic

Fifth Lord's Day evening, Praise and Promise.

The Communion of the Lord's Supper will be administered the first Lord's Day morning of January, March, May, July, September, and November.

Preparatory service will be held the Wednesday evening previous to communion.

Candidates for admission to the Church will meet the Prudential Committee on the second Friday evening of December, February, April, June, August, and October.

Y. P. S. C. E. meeting each Friday evening at 7:30 o'clock.

N. B. — The pastor will meet by special appointment any person who desires religious conversation or instruction.

The following is a list of the names of those who have been received into the fellowship of the church, except the names which appear in the reprint of the membership page 28 to 31:

- 1750 Adonijah Bidwell, Pastor,
 Ephraim Thomas,
 John Jackson,
 Thomas Orton,
 John Chadwick,
 William Hale,
 Jabez Davis,
 David Everest.
- 1751 Isaac Garfield,
 Mary Brewer, his wife,
 Daniel Everest,
 Abigail Porter, wife of Ephraim Thomas
 Mercy Chadwick, wife of John Jackson,
 Hepzibah Buel, wife of Thomas Orton,
 Gillin ———, wife of Jabez Davis,
 Leah, a servant maid,
 Margaret Kellogg, wife of Giles Slater,
 Hannah Brewer, wife of William Hale,
 Scipio, a servant man,
 Abigail Brewer, wife of John Chadwick.
- 1752 Ann Rising, wife of John Brewer, Jr.,
- 1754 Joshua Warren, Jr.,
 Eunice Thomas, his wife.
- 1755 Elijah Griswold,
 Abigail Thomas, his wife,
 Ezekiel Thomas,
 Reuben Spaulding,
 John Kellogg,
 Union, his wife.
- 1756 Thaddeus Graves,
 Nathaniel Cowle,
 Lydia Thurston, wife of Asa Allen.
- 1757 Ruth Sedgwick, wife of Nathaniel Cowle,
 Theodosia Colton, wife of Rev. Adonijah Bidwell,
 Jacob Brown,
 Gershom Woodworth,
 Rosanna, his wife.

- 1758 Moses Thurston,
Nehemiah Hopkins,
Tryphena, his wife,
Samuel Sedgwick,
Deborah, his wife,
- ✓ 1759 David Brewer.
- 1761 Jemima Devotion, wife of Rev. Adonijah Bidwell,
Ebenezer Tillotson,
Tamar, his wife.
- 1762 Jonathan Hinkley,
Ethan Lewis,
Cybel, his wife,
Aaron Beach.
- 1764 Samuel Fuller,
Sarah, wife of Gideon Joslyn,
Joseph Tillotson,
Phebe Hull, wife of Samuel Graves.
- 1767 Hezekiah Hall,
Deborah Daniels, his wife,
Jillin Davis, wife of Jonathan Lane.
- 1768 Josiah Brewer,
Mary Hall, his wife.
- 1769 Japheth Chapin,
Patience Haywood, his wife,
Nathan Abbot,
Mercy Danforth, his wife.
- 1770 Nathaniel Patten and his wife.
- 1771 John Hulet,
Sarah, his wife,
Mary Garfield.
- 1773 David Talcott,
Hezekiah Culver,
Ann ———, his wife,
Ezekiel Herrick,
Abigail Wilson, his wife.
- 1774 Hannah Amedown, wife of Capt. Samuel Wheelock,
Ruth Kent, wife of Rev. Adonijah Bidwell.

- 1775 Benjamin Joslyn,
 Esther Green, his wife,
 Hezekiah Wells and his wife,
 Reuben Rockwood,
 Lydia Green, his wife,
 Thankful, wife of Cornelius Dowd.
- 1776 Stephen Taylor,
 Dilla Rust, his wife,
 Samuel Rust,
 Beulah ———, his wife,
 Widow Mary Baldwin,
 Eunice Rickerson, wife of Elam Jewett,
 Nathaniel Bradley,
 Mary ———, his wife.
- 1777 Samuel Moorey and wife.
- 1779 Lydia Abbott, wife of Thomas Danforth,
 Sarah Herrick, wife of Abraham Collins.
- 1780 John Dodge,
 Sarah Warren, his wife.
- 1781 Stephen Rice,
 David Seymour and his wife,
 Peter Morse,
 Jonathan Chapin,
 Rebecca Hall, his wife.
- 1783 Paul Chapin,
 Samuel Townsend.
- 1789 Mary ——— Grafton. (Wid.)
- 1792 John Clark and his wife.
- 1794 Huldah Sprague, wife of Joseph Bird.
- 1796 Lydia Nelson, wife of Parker Brewer.
- 1798 Elizabeth L. Chubb, wife of Daniel Hobbs.
- 1799 Benjamin Reed and his wife.
- 1800 Bethiah Daniels, wife of Aaron Taft.
- 1801 Esther Hutcherson, wife of Noah Allen,
 Esther Tyrrel, wife of Isaac Brewer.
- 1802 Elijah Walter,
 Rachel, his daughter.

- 1803 Katherine Burgis, wife of Darius Orton,
Isaac Walker,
Jerusha Garfield, his wife.
- 1808 Mercy Partridge, wife of Ebenezer Reuwee,
Mary Marsey, wife of Matthew Lyon,
Milatiah Wheelock,
Hannah Demming, wife of Lemuel Townsend,
Sarah Marshall, wife of Chelsae Smith,
Sarah Reed,
Benjamin Griffin,
Rachel Wheelock, his wife,
Amasa Curtis,
Elisha Taylor,
Jerusha Hutchins, his wife,
Benjamin Warren, Jr.,
Alvan Taylor,
Polly Myers, his wife,
Manassah Farebank,
Octava Taylor, his wife,
Penuel Hobbs,
Josiah Spencer,
Mary Ann Stedman, his wife,
Darius Stebbins,
Louisa Merrick, his wife,
Giles Slater,
Washington Weld,
Lester Taylor,
Nathan Hale,
Alexander Wheelock,
Bethiah Taft, wife of Deacon Joseph Chapin,
Elizabeth Culver, wife of Nathaniel P. Russel,
Betsy Russel,
Hannah Hale, wife of Nathaniel Brewer,
Mary Field, wife of Elijah Walter,
Amy Hynss, wife of John Heath,
Ruth Blakely, wife of Gideon Gates.
Olive Taylor,

- Lucy Markham,
 Almira Markham,
 Milatiah Chapin, wife of Elijah Foster,
 Polly Jackson, wife of Hezekiah Lewis,
 ✓ Betsy Brewer, wife of Perkins King,
 Puah Reuwee,
 Anna Wheelock,
 Polly Reed,
 Amy Richards,
 Pede Wheelock,
 Rhoda Wheelock,
 ✓ Chloe Brewer,
 Hutchins Taylor,
 Betsy Kingsbury, wife of Chester Lord,
 Lois Wheelock,
 ✓ Mary Brewer, wife of Silas Brewer,
 Parna Clark, wife of Lester Taylor,
 Soloman Garfield,
 ✓ Achsah Brewer,
 Hezekiah Merriam,
 Almira Foster,
 Noah Allen,
 Rev. Joseph Avery,
 Deborah King, his wife,
 Melicent Dench, wife of Adonijah Bidwell,
 Huldah Orton, wife of Ebenezer Chadwick,
 ✓ Jane Dowd, wife of Josiah Brewer,
 ✓ Thankful Brewer,
 Wife of Luther Robinson,
 Sarah Hill, wife of Asa Wadsworth,
 Ruth Peck, wife of Elisha Garfield,
 Justus Battle,
 Esther Taylor, his wife,
 Sarah Atwood, wife of Giles Jackson,
 Sally Tyrrell, wife of Joseph Laird,
 Rachel Bird, wife of Hezekiah Herrick,
 Nathaniel Brewer,

- Ruth Bird, wife of Soloman Garfield,
 Louisa Canfield, wife of Miller Peck,
 Rhoda Sedgwick, wife of Nathaniel Reed,
 Achsah Hall, wife of William Townsend,
 Margaret Slater, wife of Nathan Merriam,
 ✓ Jerusha Danforth, wife of Joshua Brewer,
 Amy Howe,
 Malachi Patridge,
 Susannah Northorp,
 Esther Culver,
 Sarah Knapp, wife of Noah Allen,
 Noah Martin,
 Hannah Mun, his wife,
 Elijah Kingsley,
 ✓ Olive Allen, wife of David Brewer,
 Joseph Bird,
 Luther Robinson,
 Ebenezer Jackson,
 Hannah Brewer, his 2nd wife,
 Ruth Kingsley,
 Rebecca Avery,
 Miriam Allen, wife of Bob Merriam,
 Giles Jackson,
 ✓ Belinda Orton, wife of Jonas Brewer,
 Betsey Avery,
 Susannah Taft, wife of Giles Slater,
 Jacob Meyers,
 Alfred Foster,
 Abigail, his wife,
 Hanna Wheelock, wife of Ebenezer Jackson,
 Asa Bigelow,
 Anson W. Bigelow,
 Harriet Fowler, his wife,
 Thaddeus Granger,
 Fanny Granger,
 Laura Granger,
 Jason Langdon,

- Rhodahl Granger, his wife,
 Chauncey Langdon,
 ✓ Sylvia Chapin, wife of Joseph Brewer,
 Joel Deland,
 Arnold Stedman,
 Freeman Hancock,
 Alice Louisa Stebbins, his wife,
 Mary Ann Hancock,
 Sarah Couch, wife of Anson Langdon,
 Lois Ann Couch, wife of Addison Stedman,
 Charlotte Potter, wife of Isaac Brewer,
 Candall Stoddard, wife of Aaron Tyrrel.
 Julia Anna Gilmore, wife of Ebenezer Reuwee,
 Sarah More, wife of George Heath,
 Clarinda Hale,
 ✓ Amanda Brewer,
 Alvinzy Wright,
 Daniel McCollum,
 Frederick Fairbank,
 Cyrus Townsend,
 Grove Tyrrel,
 Sarah Townsend,
 Samuel Eggleston, Jr.,
 Seth M. Eggleston,
 Sarah Eggleston,
 Melinda E. Hobbs,
 ✓ Esther L. Brewer,
 ✓ Emeline Brewer,
 Miriam Tyrrel, wife of Samuel Tibbals,
 Phebe Stevens, wife of Dr. Asa G. Welch,
 William Porter,
 John D. Bidwell,
 ✓ Bidwell Brewer,
 ✓ Allmon Brewer,
 Milton Brookins.
 1823 Samuel Tibbals, Jr.,
 Amelia Bigelow, his wife,

Pleiades Williams, wife of William Bentley,

Electa Royce, wife of Joel Deland,

John F. Marcey,

Sarah Canfield, his wife,

✓ Dotia Brewer,

Rachel Pane, wife of Isaac Rice,

✓ Eliza Fowler, wife of Bidwell Brewer,

✓ Josiah Brewer, 3rd,

Polly Potter, his wife,

Leonard Potter,

James Breakenridge,

Patience Marcy, his wife,

Emiline Bennett, wife of Lawson D. Bidwell,

Silas Chapin,

Thomas D. Hale,

Betsey Hale,

✓ Sylvester Brewer,

David Ward.

Algernon Baldwin,

✓ Hiram Brewer,

Joseph C. Bentley,

Aphronia Bentley,

Huldah Brookins,

✓ Narcissa Brewer,

Betsey Granger, wife of Thomas D. Hale,

Melona C. Granger,

Eliza Reuwee,

H. Emily Hobbs,

Mercy Hobbs,

Lucinda Hobbs,

William Johnson,

Betsey Smith, his wife,

Martha Hollister, wife of Seth Landers.

✓ 1827 Theodosia B. Brewer,

Lester W. Morse,

George Smith,

Lucinda Fowler,

- Margaret D. Jenkins,
 Celinda Marcy,
 Phebe Jones, wife of Roswell Bentley.
- 1828 Calvin L. Marcy,
 Luther Marcy,
 Jerusha Root, wife of Elihu Ward,
 Barnabus Bidwell,
- 1829 Seth P. Kingsley,
 Miriam Northrup, his wife.
- 1830 Steven B. Fairchild,
 Jessie DeForrest,
 Rebecca Brookins,
 Lucy Barnum, wife of Archabald Fairchild,
 Roxanna C. Pratt, wife of Elisha Garfield,
 ✓ Lucy Brewer, wife of Grove Tyrrel,
 Milicent Wilson, wife of Daniel McCollum,
 Uretta Townsend, wife of Nathan Hovey,
 Esther Towsend,
 Submit R. Deland,
 Phebe Ann Barden,
 ✓ Esther M. Brewer, wife of Thomas Hood,
 ✓ John Brewer,
 Sarah Peabody Dow,
 Mary Healey Dow,
 William Fairchild,
 Peneul Hobb, Jr.
- 1833 Marilla Merritt, wife of Cyrus Townsend.
- 1834 Townsend Walker,
 Hannah Prinlee, wife of Joel Deland.
- 1835 Lydia Jennison, wife of Steven B. Fairchild,
 Cynthia Kingsbury, wife of Harvey Brewer.
- 1836 Milton Brookins,
 Sophronia G. Spencer, wife of Asa Smith.
- 1837 William L. Hollister,
 Elind T. Bishop,
 Eliza Higgins, his wife,
 Sarah Stebbins, wife of Dennis Brewer,

- Emiline Keyes, wife of John B. Morse,
 Esther P. Williams, wife of Rev. A. C. Page.
- 1838 Olive Spear, wife of Norman B. Sears.
- 1840 Augustus Taylor,
 Lucy Hickok, his wife,
 Maria Curtis,
 Sylvester C. Taylor,
 Elisha Garfield,
 Elias S. Brewer,
 Alvina Tryon, wife of Wm. Fairchild.
- 1841 Jonas Brewer,
 Eunice Smith, his wife,
 Caroline Sumner, wife of Wm. Hale.
- 1842 Polly Case, wife of Dea. Amos Langdon,
 Cyrus D. Stebbins,
 Nancy Beach, his wife,
 Ann Stebbins,
 Anson Langdon,
 Henry Langdon,
 Elias Wright,
 Tryphena Jones, his wife,
 Phoebe Lawrence, wife of Asa Bigelow,
 Achsah French, wife of Penuel Hobbs,
 Gilbert L. Granger,
 Edwin C. Bidwell,
 Orlando B. Bidwell,
 John W. Bidwell,
 Wm. Hale,
 Almena Wilcox, wife of Luther Marcy,
 Henry Pratt,
 William W. Deland,
 Roxama Davis, wife of Jared Bishop,
 Samuel Townsend,
 Hannah H. Pratt, his wife,
 Chauncy Heath,
 Charles Farnum,
 Almina Collins, wife of Elias Brewer,

- Hulda Jane Collins,
 Gertrude A. Townsend, wife of Uriah Brett,
 Mary M. Reuwee,
 Harriet Reuwee,
 Chauncy Langdon,
 Mary Ann Hancock, his wife,
 Sarah C. Wheelock,
 Millie Ann Wheelock.
 Millicent Dench, wife of Adonijah Bidwell.
- 1844 Alvan H. Turner, M. D.,
 Eloisa L. Buffett, wife of Rev. Samuel Howe.
- 1845 Mary Marcy, wife of Dennis Canfield,
- 1846 Mary Ann Whitney, wife of Henry Langdon,
 Harriet Joslin, wife of Lemuel J. Townsend,
 Jane Crosby, wife of Ebenezer Reuwee.
- 1850 Eliza Wright, wife of Ira N. Tuttle,
 Harriet C. Bentley, wife of Jonathan Townsend,
 Mary Maria Gibbs, wife of John Branning,
 Elizabeth Taylor, wife of Sheldon W. Wright,
 Emily Eliza Heath, wife of Josiah Royce,
 Candace Ransom, wife of O. B. Bidwell,
 Charlotte E. Howe.
- 1852 Henry Mansir,
 Adeline Morgan, his wife,
 Nathan Taylor,
 Adonijah S. Bidwell,
- 1853 Jeannette McKinley, wife of John H. Langdon,
 Marshall S. Bidwell,
 Ann Amelia Tibballs, his wife.
- 1855 Phebe Langdon, wife of Norton Wright,
 Lucy F. Robinson, wife of Rev. W. H. Phelps,
 Harvey Brewer,
 Maria Partridge, his wife,
 Martha Ann Langdon, wife of Daniel Anderson,
 Roxanna P. Townsend, wife of Wm. Barnum,
 Phebe Sophia Bidwell, wife of Deacon Marshall S. Bidwell,
 Alice C. Bidwell, wife of Marshall S. Bidwell,

- Caroline Jeannette Chapin, wife of John C. Harris,
 Mary H. Remlee, wife of Moses Walker,
 Louisa A. Harmon,
 Emily J. Wright, wife of Benjamin Wheeler,
 Josephine L. Orton wife of James Hicks,
 Candace Jemima Tyrrell, wife of Frank Seymour,
 Almon P. Ticknor, M. D.,
 Frances C. Catlin, his wife,
 Jonathan Townsend,
 Artemas Dowd,
 Prudence C. Freman, his wife.
- 1856 Marietta F. Curtis, wife of Cornish Hitchcock,
 Ellen M. Chapman, wife of W. M. Bentley,
 Angeline Andrus, wife of Reuben C. Underwood,
 Lucy Bunnell, wife of Chas. Farnham,
 Mary Helen Taylor, wife of Dr. Chas. E. Heath.
- 1857 Betsy Hale,
 Daphne Ruff, wife of Ransom W. Beach,
 Rhoda Cornelia Rowland,
 Frances E. Everett, wife of Nathan Taylor.
- 1859 Margaret Brown,
 Merrill D. Huggins,
 Almira P. Austin, his wife.
- 1862 Camilla Harmon, wife of Wilbur C. Langdon,
 ✓ Laura Brewer, wife of Thomas Miner,
 Theda Ann Miner,
 Fanny Jane Miner,
 Mary P. Townsend, wife of John C. Taylor,
 Alice C. Townsend, wife of Edward J. Curtis,
 Mary E. Bidwell,
 ✓ Sarah Stebbins Brewer, wife of Amos Langdon.
- 1863 Eunice Langdon, wife of Lewis Tyrell,
 Harriet Chadwick Mansir, wife of Renssalaer Couch,
 Sarah Esther Couch,
 Ann Maria Burger, wife of Ebenezer Hall,
 Margaret Burger,
 James G. Dowd,

- 1864 Rachel Scudder, wife of Purnett Bronson,
 Elizabeth Walker, wife of Jerome Fargo,
 Lucy Melinde Thomson, wife of ——— Wood,
 ✓ Frances A. Brewer, wife of Martin V. Thomson,
 Mary Elizabeth Hewitt, wife of ——— Bradman.
- 1865 Caroline C. Patterson,
 Purnett Bronson,
 Lewis Tyrrell,
 Watson S. Bentley,
 Sarah J. Farnham, wife of Charles Gregory,
 Lucy Ann Wheeler, wife of Daniel Garfield,
 Frances A. Bentley, wife of Edson Bentley,
 Elizabeth J. Tymeson,
 Sarah O'Brien, wife of Solomon Dowd,
 Mary Camilla Langdon, wife of William Cochran,
 Harriet Elmina Tyrrel, wife of ——— Alderman,
 Alice Sophia Orton,
 Emma J. Townsend,
 Charles Farnum.
- 1866 Henry Addison Stedman,
 Wallace W. Hall,
 Gilbert J. Bentley,
 Hannah M. Loom,
 Mary Elizabeth Taylor,
 Sarah Louise Tyrrell, wife of John P. Stanley,
 Eugene Alanson Rogers,
 Huldah A. Higley,
 Andrew Nelson Higley,
 Beulah C. Orton, wife of James Hicks,
 Mary Ann Bigelow Bidwell, wife of Barnabas] Bidwell,
 Dennis Brewer.
- 1867 Marshall S. Bidwell, Jr.,
 Ann Merrill, wife of Ira Johnson,
 Francis Brochu,
 Anna Brochu, his wife.
- 1868 Joanna Goewey, wife of Erastus Goewey,
 Daniel Barnes Andros,

- Helen Louise Miner, wife of Charles Phelps,
 Maria Bevins,
 Caroline ———, wife of Cornish Hitchcock,
 Lydia E. Dowd,
 Mary B. Foster,
 Amelia A. Bidwell,
 Charles Melvill Clark,
 Isabel Gray, wife of Chester Scudder,
 William H. Morse,
 Euphenia H. Morse, his wife.
- 1869 Erastus Goewey,
 Mary Ann Pomeroy,
 Jabez Ward,
 Elizabeth Ward, his wife,
 Sarah E. Miner,
 Mary Hitchcock,
 Marilla Thomson.
- 1871 Lyman E. Searle,
 Lucy A. Dowd, wife of Albert M. Dowd.
- 1872 Elia I. W. Garfield, wife of Alonzo B. Garfield,
 Frances E. H., wife of Fabius Beckwith,
 Martha E. Colbert,
 Eli Decker,
 Eva Maria Decker, his wife,
 Mary J. Dewey,
 Amanda Dewey,
 Nancy K. Hamm,
 John C. Hyde,
 Mary Elizabeth Laird, his wife,
 Mary M. Stedman,
 Helen Louise Townsend,
 Cyrus Crosby,
 Amelia Tibbals, his wife.
- 1873 Mary A., wife of Charles Church,
 Octavia E. Colbert,
 Eliza, wife of Samuel Townsend,
 Henry Woods,

- Anna E., his wife.
- 1874 Anna M. Searle.
- 1875 Martin V. Thomson,
 Marion E., wife of George W. Morse,
 Sarah Louise Bidwell, wife of Edgar Denton,
 Ellen Gertrude Crosby, wife of Elihu D. Harmon,
 John B. Morse,
 Norman S. Sears,
 Martin W. Twing,
 Lafayette Battelle,
 Myron L. Thomson,
 Harriet Thomson, his wife,
 Letta Maria Carrington,
 Margaretta E. Smith,
 Jessie F. Beckwith, wife of Warren May,
 Lois Lucinda Thomson,
 Ellen Melinda Thomson, wife of Charles Hastings,
 Wilbur F. Miner,
 Charles Church,
 James Kinney,
 William Church,
 James L. Twing,
 Clifford Brochu,
 Nellie M. Wood, wife of Henry Canfield,
 Herbert DeLoss Enoe,
 Abbie L. Sears, wife of Jason Lamson,
 ✓ Electa M. Brewer,
 Alfred E. Hall,
 William A. Hall,
 Fannie E. Hall, his wife,
 Eli Bills,
 Harmony Putnam, his wife,
 Caroline Collins,
 Charles C. Gregory,
 Martha J. Battelle, wife of Lafayette Battelle,
 William S. Bidwell,
 Orlando C. Bidwell,

- Charles W. Hart,
 Emma J. Pinney,
 Georgianna A. Hall, wife of ——— Buckbee,
 Charles H. Twing,
 Ella May Brochu, wife of ——— Bevens,
 Emmet Goewey,
 Jason Lampson,
 Mary E. Pratt, wife of Merrick C. Langdon,
 Charlotte Heath, wife of ——— White,
 Oscar T. Stedman,
 Marrietta Stedman, his wife,
 Henry C. Stedman,
 Ellen Stedman, his wife,
 Jesse A. Twing,
 Rufus W. Barnum,
 Ida M. Perry, wife of Henry P. Fargo,
 Elizabeth L. Harmon, wife of George T. Miner,
 Mary P. Fargo, wife of Rufus Fargo,
 Harriet I. Rogers, wife of O. T. Stedman,
 Arminta V. Langdon, wife of Alfred Hall,
 Harriet L. Hart, wife of Charles W. Hart,
 Mary Estella Carrington, wife of William H. Miner,
 Emma Melissa Brewer, wife of William Forrest,
 Harriet R. Carrington, wife of B. S. Carrington,
 Betsy Dunham.
- 1876 Mary M. Miner, wife of Wilbur F. Miner,
 Charles S. Church,
 Anna Gilmore,
 Clarissa R. Tuft, wife of Caleb F. Tuft,
 Porter H. Sears,
 Caroline A. Sears, his wife,
 Charlotte J. Kinney, wife of James A. Kinney.
- 1877 Rosella Adelaide Munson, wife of James L. Twing,
 Mary L. Searle, wife of Lyman E. Searle,
 Hattie L. Hart,
 Cora J. Webb, wife of William S. Bidwell,
 Elizabeth M. Miner, wife of Marshall Stedman,

- Jessie A. Townsend,
 Hattie May Townsend, wife of Julius E. Curtis,
 Charles F. Phelps.
- 1878 Rev. Alvin E. Todd,
 Gertrude M. Todd, his wife.
- 1880 Mary L. Dowd, wife of Charles H. Twing.
- 1881 Rev. William A. Fobes,
 Lucena A. Fobes, his wife,
 Ferry Brouker,
 Mary M. Pease, wife of Henry W. Langdon.
- 1882 Bertha Fobes.
- 1883 Carrie Fobes, wife of ——— Baker,
 Albert M. Dowd,
 Edwin Brayman,
 Clark Phelps.
- 1884 Augusta C. Sabin,
 Waldo D. Hadsell,
 George L. Keyes.
- 1885 Emma J. Wheeler, wife of Edwin Busby,
 George H. Wheeler,
 Josephine B. Wheeler, his wife,
 Laura Wheeler
 Mary C. Walker, wife of George L. Keyes.
 Hiram Fobes,
 Peter Anthony,
 Martha Anthony, his wife.
- 1886 Catherine A. Benedict, wife of Isaac Benedict,
 Charlotte E. Dowd, wife of Perle Fenn,
 Jennie S. Thomson, wife of Henry Huntington,
 Florence Webb, wife of James Webb,
 Julia E. Ward, wife of Chas. Whitney,
 Ellen I. Olmsted,
 James Webb.
- 1887 E. Kitty Fobes,
 Clara L. Bidwell, wife of Chas. H. Warren,
 Emma Purdy, wife of Horace Purdy.
- 1888 Edwin J. Busby,

- Julia Cross, wife of ——— Harrington.
- 1889 Peter del Eskeldsen,
Corā Woods, wife of John Goodrich.
- 1890 Lillian M. Mansir, wife of Clifford Brochu,
Rev. Augustus Alvord,
Emily Alvord, his wife,
Mabel Alvord,
- 1891 Charles Whitney,
John F. Collins,
James L. Anthony,
Helena Enoe, wife of John Enoe,
- 1893 Rev. Irving A. Burnap,
Lizzie Clark,
Charles P. Hyde,
Alice Elizabeth Bills.
- 1894 Ellen Hall, wife of Wallace Hall,
Ella May Smith,
Nellie Dowd, wife of Philando Harmon,
Mary Bell Dowd, wife of John Burke.
- 1896 Harriet E. Bidwell,
Emma B. Fargo,
Annie I. Twing,
Edwin Stoeber,
Herbert B. Smith,
Marietta Smith, his wife,
Maggie Thomson, wife of Charles David,
Henry Wilbur Miner,
Edgar L. Woodford,
Minnie Woodford, his wife,
- 1897 Andrew J. Hall,
Minnie M. Gregory, his wife.
- 1898 Eleanor Cutler,
Elizabeth Cutler, wife of Rev. John Dooly,
Alexander Rose Dooly,
Rev. John Dooly,
Alice B. C. Dooly,
Gertrude Alice Hart, wife of J. L. Twing,

Clara Eunice Langdon,
Sophia Louise Bidwell,
Clara M. White, wife of John W. Gregory.

1899 Robert J. Goldberg,
Hattie E. Goldberg, his wife.

1900 George B. Edwards,
Johanna E. Edwards, his wife,
Lucy May Dowd, wife of Edwin Stoebner,
Charles Cooper Griswold.



CONGREGATIONAL CHURCH, MONTEREY.
Photographed on occasion of 150th Anniversary by Rev. H. K. Job.

THE ANNIVERSARY.

The church selected as Committee of Arrangements Rev. John Dooly, Mrs. Wilbur Miner, Miss Mary Stedman. This committee reported to the church on August 26, appointed the following committees, to perfect the plans for the anniversary. Committee on Transportation, Geo. L. Keyes, Francis G. Heath. Committee on Entertainment of Visitors, Mr. and Mrs. Wm. M. Bidwell, Mr. and Mrs. Henry M. Langdon, Mr. and Mrs. Andrew J. Hall. Reception committee, Martin V. Thomson and Albert Dowd. Committee for the care of Horses, Lafayette Battell, William Maxwell, James Griswold. Decoration of Church, the Floral Committee of the Y. P. S. C. E., assisted by Miss Fannie Robinson. The Ladies Aid Society and the Young Ladies Guild to provide and serve the dinner.

The Committee of the Church on Music were to provide and conduct the musical part of program.

The time chosen for the exercises to begin was Wednesday, October 10, to commence at 2 P. M. and continue till Thursday, 4 P. M.

The report of the Committee of Arrangements was accepted and adopted.

The following invitation was printed and mailed to over one hundred persons who in former years had some affiliation with the church.

1750

1900

THE FIRST CONGREGATIONAL SOCIETY,
MONTEREY, Berkshire Co., MASS.

September 6, 1900.

DEAR FRIEND:

With the close of this month one hundred and fifty years will have elapsed since the forefathers covenanted together in

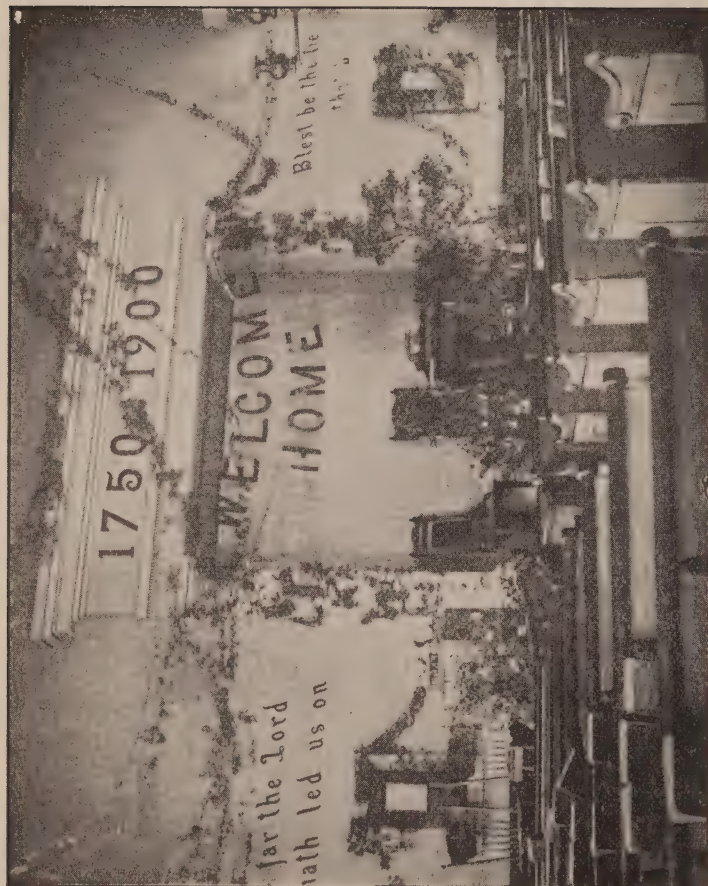
this place as a Church of Jesus Christ, and thus laid the foundations of our present organization by which during all this period, the Gospel has been continuously preached and God has been honored by an obedient people seeking to do His will in teaching the truth of Christ Jesus as the Saviour of men. It has appeared proper to us, their descendants and representatives, that an occasion like this should be commemorated by suitable exercises. The Church and congregation have therefore resolved to hold anniversary services on October 10th and 11th, 1900, expressive of gratitude to God who has thus graciously continued to us the institutions of the Gospel. For this purpose we wish to summon together from near and far our friends and kindred who have held relations with us as Pastors or members of the Church or congregation, or the descendants of such, to unite with us in a social Christian Reunion and a season of religious services to commemorate this event which awakens in our hearts grateful emotions.

Providence permitting, these services will commence at 2 p. m. Wednesday, October 10th, and continue till Thursday, the 11th, at 4 p. m. Please let us know on receipt of this, if you can be present; if you cannot, will you kindly write us such words of Christian greeting as will be suitable to read in these services? Entertainment, and transportation from Great Barrington, Mass., will be provided for those who notify us.

Yours very respectfully,

JOHN DOOLY, PASTOR,	}	Committee of Arrangements.
MRS. WILBUR MINER,		
MISS MARY STEDMAN,		

The church was modestly but appropriately decorated for the anniversary event. Over the pulpit were the dates "1750-1900;" back of the desk the words, "Welcome Home;" on the left of the pulpit, the inscription, "Thus far the Lord hath led us on," and on the right, "Blest be the tie that binds." Festoons of evergreen extended from the ceiling center in several directions and similar trimmings were used about the chandelier and upon the gallery front. Framed in evergreen, on the wall on the right and left of the pulpit, were two ancient documents connected



THE CHURCH AT MONTEREY—INTERIOR VIEW.
Photographed by Rev. Herbert K. Job of Kent, Conn.

with the organization of the church and the installation of its first minister.

There were also many very choice and flowering plants on the pulpit and choir platforms. The decorations spoke well for the taste shown by the committee in charge of that part of the work for the occasion. On Sunday the Pastor preached the anniversary sermon as follows :

ANNIVERSARY SERMON.

October 7, 1900.

TEXT—I KINGS, 8 : 57.

“The Lord our God be with us as he was with our fathers let him not leave us nor forsake us.”

These words are part of the blessing on Israel which Solomon pronounced at the dedication of the Temple.

The state of Israel at that time was such as any people would greatly desire. The kingdom was firmly established, its enemies were brought into subjection, peace prevailed throughout all their borders. The king reigning in righteousness by virtue of God-given wisdom and understanding, brought prosperity and blessing to the land so that silver in Jerusalem was as stones, and all nations sought unto Solomon bringing rich and rare gifts, thus showing honor not only to him, but to the people over whom he ruled. The temple of God, so greatly desired by David, was finished and was magnificent in all its equipment. It was the point toward which the devout Hebrew, wherever he might be, would turn his face when he supplicated the God of Israel. Solomon, in looking back over Israel's past history, was able to say : *I Kings, 8, 56:58—*

“Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised : there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

“The Lord our God be with us, as he was with our fathers : let him not leave us, nor forsake us:

“That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.”

We are standing to-day on such a vantage ground. One hundred and fifty years ago our fathers laid the foundation of the religious privileges we now enjoy. These privileges are very great. We have a comfortable building, the third erected in the history of the church. It is without debt. The various organizations in the church, viz.: The Fund Society, the Meeting House Society, the Missionary Society, the Ladies' Aid Society, and the Young Ladies' Guild, are all working in perfect harmony while doing the duty assigned to each. Our Sabbath School of over one hundred enrolled members and our Y. P. S. C. E. give promise to us of being the sources from which we shall add to our number many who shall be saved. We are at peace among ourselves and are hopeful of the future because of God's past dealing with us as part of his Holy church during the one hundred and fifty years of our history.

In that period how many changes have come to nations and peoples throughout the world. Great crises in National life have produced great statesmen and wars of great importance have brought forth warriors who, perhaps unknown to themselves, have by their wisdom and bravery perfected the righteous purposes of God in the moulding of the nations of the earth. Many great rulers have lived and reigned and passed away, leaving the impress of their lives upon the peoples they ruled. In this period the map of the world has been changed and much of the world's advance and betterment has been secured. The nations have been brought closer together. Viewing the history of these many and great changes, we may well say,

“Oh, where are kings and empires now
Of old that went and came ?
But, Lord, thy Church is praying yet
A thousand years the same.
For not like kingdoms of the world,
Thy holy Church, O God,
Though earthquake shocks are threatening her,
And tempests are abroad ;

Unshaken as the eternal hills,
 Immovable she stands,
 A mountain that shall fill the earth,
 A house not made with hands."

In all the ages the church of God has been the witness and defender of the truth as well as the power by which man has been brought more fully into the enjoyment of his rights and blessings. Through the instrumentality of the blessed church of God much of the world has during the past one hundred and fifty years been evangelized, and thus the gospel of Christ has won great triumphs, and advanced with marvelous rapidity and success because of its obedience to the command: "Go ye into all the world and preach the gospel to every creature." The results are seen throughout the world in the growth of general education, the increase of popular governments, the gradual abolition of privileged classes, the melting away of old superstitions, the general amelioration of prisoners, the weak, the helpless, the needy, the abolition of serfdom and slavery, the scattering of God's word throughout the world, so that each nation can read in its own tongue the purpose and provision of God for man's redemption. Thus by the power of the gospel the trend of the world to-day is toward unity and brotherhood. Thus much for the world in general. But what favorable changes have been wrought in our own land in this period of one hundred and fifty years! Changes, chiefly the result of wars; let us review their history. The French and Indian war resulted in establishing English supremacy on this continent as well as proving to be a school in which the Colonists were fitted for the struggles of the Revolutionary war, which resulted in American independence. The war of 1812 established the rights of American citizens on land and sea, and gave to American seamanship a prominence and bravery which have never been lost. The Mexican war settled long-standing disputes between the two countries and extended our boundaries to the Rio Grande and the Pacific, thus ceding to the United States the territory now known as New Mexico, California, Nevada, Utah and Arizona. The Civil war established the unity of the republic and emancipated

3,000,000 slaves. The Spanish and American war by which Cuba was released from Spanish rule and Porto Rico and the Philippine Islands ceded to the United States.

Then there is also the peaceful cession to the United States of the Hawaiian Islands. In each one of these wars the student of history will discover that the hand of Providence was guiding and directing the fathers for the perfecting of His wise plans through the agency of this nation ; for it is true that the American people, while enduring the hardship of these wars, expending their blood and their treasure, amid it all have increased in knowledge and power and are to-day the greatest contributors to the industrial, educational and religious progress of the world. In area and population they have increased with an extent and rapidity which are marvellous to the world at large.

The thirteen original colonies had an area of 421,000 square miles ; population, 3,000,000. To-day the area is 3,764,308 square miles ; population, (colonies included) about 88,000,000.

But let us take a glance nearer home. In 1739 the settlement of this section begun. The Indians had only recently deeded their rights to Colonels Ephraim Williams and Nahum Ward. The region was naturally a wilderness. Four years afterwards (1743) the construction of the first church, 40x35 feet in size, was begun, but owing to the troublous times was not completed for several years. Thus, at the early beginning of this settlement, the fathers recognized the need of God's house and its services, and provided by a special tax upon the proprietors for church erection and the support of the gospel. To me there is something very pathetic in these first efforts, the troublous times, the hardship of the new settlements, yet still they were patient and faithful, they clung to their purpose, they planned and labored and prayed, until 1750. In that year the population of New England was only 354,000, there were only four churches in what is now known as Berkshire County, viz : Sheffield and Stockbridge, organized in 1735 ; Great Barrington, organized in 1743 ; New Marlboro, 1744. Jonathan Edwards in that year became the pastor of the church and missionary to the Indians at Stockbridge. The population of this section must

have been very sparse, for a census taken fifteen years later (1765) states that in Tyringham there were 51 houses, 55 families, 335 inhabitants. Faithful to their original purpose on September 25, 1750, eight persons drew up after careful deliberation the first covenant of this church.

On October 3, the same year (1750), their pastor, Rev. Adonijah Bidwell, was ordained and installed. What joy must have filled their hearts when on that day those eight charter members gathered as a church for the first time around the table of the Lord, and from the hands of one of their number, their own beloved pastor, received the sacred emblems of that holy sacrament. How real to them their covenant must have been, how precious the word and promise of God upon which they had rested in those years of peril and trial. Doubtless they had then prayed, "Forsake us not, nor leave us, Oh thou mighty God." In answer, at that table, they must have realized the presence of God as by His holy spirit they called to remembrance his precious promise, "I will not fail thee nor forsake thee." As with Israel, God has kept His word with them. Not one good thing hath failed of all that He hath promised. Our presence here to-day is visible proof of this. Oh, if they could have had a vision of the years to come, the repeated and glad times of revival, the dark times in the years of the second house at the Old Centre, when the existence of the church seemed to be jeopardized, the heroic days when the faithful remnant stood for the welfare of their beloved Zion, and from their scant supply gave to the fund of their means, thus providing for future emergencies. If they could have seen the eight hundred and sixty souls which during these past one hundred and fifty years have been gathered into the fellowship of the church they then founded; if in vision they could have seen the holy lives of their successors; if they could have seen the children, and childrens' children consecrated to God in holy baptism at the altar they reared; if they could have seen the widening influence of these lives after they left the small limits of their mountain homes and stepped out for their life work into the greater outside world. Some have gone to foreign lands, some have preached the gospel, some have strengthened

other churches by their fidelity in service. I knew one in city mission work in New York City, a godly woman who yearned over the needs of the Italian women; who studied their language, became their guide to Christ, their trusted friend and counselor. When God called this woman home to Him those women to whom she had ministered were heart-broken and crushed. They not only brought flowers to her coffin, but they also bedewed it with their tears. Brethren, if they could have seen in vision these things, could they have lived and finished their work? Though we have not the full record of the noble, godly deeds of these fathers, much of what they have done is real, not vision, and the fruits of their labors are ours to profit by to-day. May we be stimulated by what they have done to holy living and earnest effort to honor God in our day as they did in their day and generation. Shall we do it? Our text is a prayer which each one of us may make personal: "The Lord our God be with us as He was with our fathers, let him not leave us, nor forsake us."

The text is also a holy wish, a fervent desire, that the prayer may be answered, that the wish may be a realization, that the desire may be fulfilled. Let us consider wherein we may learn from them the seat of their power, and success in their work for God.

I. They had a zeal for the cause of God. The longing of their soul was expressed by the Psalmist—84:1-2. "How amiable are thy tabernacles, O Lord of hosts!

"My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God."

"The zeal of thy house hath eaten me up." Under the promptings of this zeal they were made strong for the hard work of hewing from the forests the timbers for their first house of worship, by this zeal they were sustained in simple trust in God during the long delay of years in its completion. There were then no boards to whom they could appeal for help. The whole burden fell on them and putting on zeal as a mantle they were equal to the demands of the times and God gave them joy in their work for Him. How different this from the beginnings of

churches in our new settlements to-day. The land was virgin soil, rich but not for God. Precious metals abounded causing towns to spring up in a day, plenty of gold, silver and copper, but self is first. Were it not for the wise provision made by the churches through their boards many of our western towns would be without the house of God to-day.

II. They were loyal to their pastors. It is a significant fact that the first three pastorates represent 72 years of pastoral work and counting the eight years of supply between the pastorates it is 80 years, over half the period of the history of the church. In that time 449 persons united with the church. Those were not the days of unrest among the pastors, nor of change among the churches. The rich blessings of those early years are the tokens of God's approval of fidelity in the pastorate and loyalty in the people.

III. They manifested the spirit of God's word in their gifts. They first gave themselves to the Lord. The provision for taxation of the proprietors for the church was equitable in that day. The town was the church, the church was the town. They were thoughtful about future needs. Very early in their history is the record of a church vote that each should pay nine pence each year that suitable provision in advance should be made for the expenses of the Lord's supper. This doubtless is the origin of your present custom to provide for these expenses at the annual meeting.

This thoughtfulness has prompted the organization of the Fund Society, and doubtless has been to their successors the motive by which the church has been self-supporting from its beginning.

IV. They had the expectation and prayed for revivals of religion. They thus recognized a vital principle of church growth, viz: that the church makes her great advances and accomplishes her most glorious conquest of souls by revivals of religion. Rev. J. Warren Dowe in his farewell sermon, 1831, at the end of a 20 years pastorate, says in speaking of the fact of frequent revivals of religion: "What means the successive revivals of religion with which the church has been blessed? What means the aggregate of 449 persons who have belonged to the church since

its formation? It means that the divine blessing has attended and followed their united exertions. It means that these persons have been principally the fruits of these revivals. The enlargement and growth of the church has been secured by frequent revivals of religion."

V. Prosperity in all needful things was theirs in keeping with God's promise. Matthew VI:33. 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'

The large mansions and barns which once flourished here are evidence of this. The climate in the early days was as severe as now, the soil though new and full of virgin fertility was covered with dense forests and the extensive stone walls which mark our landscape attest that the surface was rough and stony. But hearts loyal to God strengthened them for their work and their self-denial, and their toil was well rewarded with prosperity.

The Lord was with them; the Lord did not leave them nor forsake them. He blessed them and it is because of that blessing we celebrate this 150th anniversary as a Church of God. Shall we not here and now renew our covenant, equip ourselves for our work and as the new era on which we enter is near the opening of a new century, let us strive, let us pray that our zeal may be as their's, fervid and full of power, that our loyalty to our pastor shall be as their's and that this loyalty shall inspire each pastor in all the future history with fidelity and love for souls. So let us give of our means not grudgingly but willingly, yea joyfully, as they did that there may never be a lack for God's work. Let us seek to be a Church of Revivals, not of spasmodic efforts producing undue excitement, but ever waiting on God for His presence in power, humbling our souls in deep travail of spirit that those among us may be saved. Let us carry this desire with us into our public worship, into the closet of secret prayer, into the family worship and rest not until we receive and rejoice in rich reviving from the hand of our God, who is with us as He was with the fathers. The result shall be that this shall be a Church of God, doing His will, and the blessing of prosperity in all needful things shall come to us as to them, for God's presence shall

be to us joy and strength in all future service. May He keep us for Himself. (Kings VIII. 58): "That He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers."

Wednesday morning the 10th was rainy but this did not interfere with the exercises or the attendance. The teams so carefully chosen by the committee on transportation brought the people up from the trains in accordance with previous notice, and the local membership and friends from the neighboring towns were present in good numbers.

The following program was observed:

The committee on music rendered excellent service, especially in securing the presence of Mrs. Orlando Bidwell of Great Barrington, who very tenderly sung some inspiring and heart touching solos.

WEDNESDAY AFTERNOON, OCTOBER 10.

Led by REV. HERBERT K. JOB.

2:00-2:30—Prayer and Thanksgiving.

2:30-2:45—Address of Welcome, REV. JOHN DOOLY, Pastor.
—Singing.

2:45—Addresses by former Pastors, Members and Friends.

—Reading of Letters.

—Historical Reminiscences.

4:00—Singing. Dismission.

WEDNESDAY EVENING.

7:00-7:45—Reunion Reception in the Church Parlors.

—Evening Session in the Church,

Led by REV. AUGUSTUS ALVORD.

7:45-8:00—Song Service.

8:00-9:00—Reading of Letters and Reminiscences of former years.

—Singing. Dismission.

THURSDAY MORNING, OCTOBER 11.

10:00-10:15—Devotional.

10:15-10:45—Historical Reminiscences.

—Reading of Letters.

—Singing.

10:45-11:20—Address. Subject: The Bible School in the Country Church,

REV. EVARTS W. POND, Sheffield, Mass.

11:20-11:25—Singing.

11:25-12:00—Address. Subject: The Country Church, Its Opportunity for Service,

REV. W. W. CURTIS, West Stockbridge, Mass.

12:00—Reading of an Original Poem. Subject: The Women of the Church.

By MISS HELEN TOWNSEND.

12:30—Adjournment for Dinner in Church Parlor.

THURSDAY AFTERNOON.

Led by REV. SILAS P. COOK, County Minister.

2:00- 2:15—Singing and Prayer.

2:15- 3:00—Address by REV. JOSHUA COIT, Secretary Massachusetts Home Mtssionary Society.

—Singing.

3:00—Sermon, REV. WM. V. W. DAVIS, Pittsfield, Mass.

—The Lord's Supper.

4:00—Singing. Dismission.

ADDRESS OF WELCOME.

The Pastor's address of welcome was as follows :

My Dear Friends : I cannot address you by any other name, for we are friends in Christ Jesus, our Lord, who hath called us His friends, and has made us one in Him. In His name we bid you welcome. Some of you have already received your welcome by the words, "Welcome Home." Your homes were formerly here. Among this people you first entered into the covenant of Christian fellowship. To you this is a home-coming and we bid you an especial welcome to the firesides and fellowships you enjoyed in the former years. We trust that to you this home-

coming shall abound in pleasant memories and a present joy in the exercises of this one hundredth and fiftieth anniversary. We also hope that you may gain a greater love for the old church and a purpose to remember in prayer at your home altars the little band who are still the loyal representatives of the Gospel in Monterey. If you are permitted to speak a word for us, let it be a strong word, and, if occasion should offer in the future for you to help make more permanent the work of the church, may you not be found wanting. Some of you, dear friends, are strangers and visitors among us. You have come to join in the anniversary of 150 years of church life. Most heartily do we bid you welcome; we extend to you the freedom of our church, our homes, and the liberty of our hill town.

We are a simple people, but we are happy that you have come among us; may you enjoy our fellowship and the autumnal beauty of our forest hillsides, may your presence and your words prove to be an inspiration to us in the work that God has given us to do. We shall entertain you as well as we are able. Please feel at home with us, and be free in taking part in these services. The program outlines the plan of the exercises. It will be necessary to be prompt and brief that all may be heard. The history of the church, the anniversary sermon, remarks and extracts from letters will soon be in print. Doubtless the reading of this history will deepen impressions received in these services. In closing, let me refer to four epochs of our church history: The period of the beginning, 1750 -- the foundation was then laid deep and strong; the period of peril and loyalty, 1808-1809—in this period the church was threatened with destruction, but loyal hearts, willing to deny self for the Gospel's sake, rallied for the emergency and organized the Fund Society by an act of incorporation dated June 16, 1809, and thus made provision for the future good of the church; the period of the recognition of the children, 1820—then the Sabbath school was organized and sought the instruction of the children in righteousness; the period of the young people, 1883, when early in the Christian Endeavor movement this church came into line for the purpose of special effort to band together the young people for Christ and His church. May we

to-day enter on a new period in which, profiting by the history of the past 150 years, we shall all be drawn closer together in work for God. May each one of us by these exercises be confirmed in the faith, be renewed in strength, and be thus led into the fuller assurance that when we have finished the work given us as faithfully as the fathers and mothers of the past performed their work, we shall be brought together with them to be forever in the presence of the Lord.

WEDNESDAY EVENING EXERCISES.

The evening exercises were preceded by a reunion reception in the church parlors, concerning which it is only necessary to say that it proved a very happy one in the way of cordial greeting from friend to friend and especially in the opportunity that was afforded of welcoming those whose faces to some extent had lost their familiarity because of absence. This was followed by a prayer and song service in the early part of which a welcome poem by Mrs. Wilbur Miner, for nearly 25 years a member of the church, was read by Miss Harriet Bidwell as follows:

WELCOME.

Welcome to our many friends,
 Who here to-day their presence lend.
 And help us to commemorate
 This church of very ancient date.
 A century and a-half have passed,
 The story comes to us, at last,
 Since a band of eight, so firmly bound,
 Determined here a church they'd found.
 On yonder hill they chose the spot,
 Methinks the secret of this plot.
 The winds, no discord did they make,
 Like the bass viols of ancient date.
 But discord surely did arise,
 'Twas from within you well surmise.
 The church must go from that cold spot,
 And this the blessing that we got.

Right on this spot for you and I,
 Our fathers built that we still try
 To keep the name of Jesus bright ;
 And lead poor sinners to the light.
 Friends, don't look around in such dismay,
 For loved ones who for you did pray.
 The golden gate has opened wide,
 Jesus hath called them from our side.
 Two of our number who had planned
 To join this anniversary band
 Were called to join the heavenly throng ;
 We trust they're here to-day, though not in form.
 Prosperity attends us still,
 And with God's help we know it will;
 Decay and death await us all,
 But Jesus welcomes all who call.
 The rock on which our fathers built
 Was faith, strong as adamant hilt,
 And as that generation passed,
 The message came, " hold fast, hold fast."
 And so you find us here to-day,
 Blessed with a church in which we pray.
 We're holding fast though few in number,
 Faith binds us strong, we cannot sunder.
 May Jesus now His love bestow
 On all who from this church may go,
 And as your part in life do take
 This church of old pray don't forsake.

We wish it were possible for us to print all the good things
 which were said Wednesday afternoon and evening. We are
 enabled, through the courtesy of the Berkshire Courier, to give
 brief sketches of some of the addresses Thursday:

Rev. Evarts W. Pond of Sheffield delivered a very practical
 address on "The Bible School in the Country Church." Mr.

Pond's talk consisted principally of the telling of personal experiences and the summing up of results of special efforts made in his own church. He mentioned as the first consideration of an ideal school its proper grading, and as another consideration specific and effective study, contrasting the results of such with those of what may be characterized as the usual scrappy round-and-round method common to ordinary Sunday school work. He had made an effort, he said, to impress upon the scholars in his Sunday school the thought that it was a school in fact, realizing, when effort was begun, that requiring the most thorough study would at first lessen the attendance, but adherence of the policy had demonstrated that, quality being maintained, quantity will take care of itself.

Another address of the morning that was of intensely practical and encouraging character was on "The Country Church ; Its Opportunities for Service." The speaker was Rev. W. W. Curtiss of West Stockbridge, who spoke in a very genial as well as earnest way, mingling humor with sensible suggestions. He said it was a privilege to turn one's thoughts away, for the time being, from the difficulties and burdens of the country church for the purpose of viewing its opportunities. He mentioned as one of the chief of these the services that it may render in ministering to others stronger than itself. He compared it to the parent who rears his children with no thought of sending them into fields distant from his own, but who yet does fit them to occupy those fields to the best purpose. The country church in like manner so develops its young manhood and young womanhood that they go forth to renew, rebuild and re-energize the churches of the large cities. Just as the country feeds the cities, supplies them with water, sends new blood to take the place of that enfeebled by their strenuous life, so it furnishes the city church with the rank and file of its membership and with its preachers. He quoted Professor Wright of Oberlin as having said that it is doubtful if any large city church could maintain its existence for two generations without replenishment from the country.

The Congregational Year Book for 1898 showed that the accessions to the churches of Springfield, Boston, Pittsfield and

other cities were four or more by letter to one on profession of faith, while on the other hand, the accessions to the Congregational churches of South Berkshire—all of them country churches—had in that year been 61 by profession of faith and only seven by letter.

Another great opportunity of the country churches is that of developing the social and intellectual life of the rural neighborhood. Its opportunity is great on account of the fewness of the members and their intimacy of acquaintance. The country church has, he said, exclusive privileges and it ought, if possible, to provide the best preaching, most stately service, and the most attractive architecture. Great also, in his opinion, is its opportunity in a spiritual way. Two-thirds of the people still live in the country. If the millions of our population are to be reached, they must be reached by the country church; if degeneracy comes to the country it will certainly go to the city, therefore he would plead strongly that the country be kept spiritualized.

Preceding the benediction, the exercises of Thursday morning closed with some original verses entitled "The Women of the Church," written by Miss Helen Townsend, whose duties as a teacher at Hampton Institute denied her the privilege of being present. The verses were read by her sister, Miss Jessie Townsend.

THE WOMEN OF THE CHURCH.

WRITTEN BY HELEN TOWNSEND, A TEACHER AT HAMPTON INSTITUTE,
AND READ BY HER SISTER AT THE SESQUI-CENTENNIAL OF THE CON-
GREGATIONAL CHURCH OF MONTEREY.

Thank God, the men were godly men
Who hither came to dwell
Upon these fine old Berkshire hills
Which we all love so well;
True, it required brave, stout hearts
To come and live here then;
Mayhap they were not far-famed saints
But plain God-fearing men.

We learn that a place to worship God
 Was in their earliest plan;
 A meeting house was accounted for
 Before a house for man,
 A sacred Sabbath must be observed
 In Puritanic style;
 They deemed that in the house of God
 'Twas meet to spend a while.
 Their Christian spirit was displayed
 In purchasing their land
 And missionary labor spent
 On Stockbridge Indian band.
 'Twas good John Sargeant told them how
 God's love to man extends.
 The Indians heard, believed the word
 And proved the white man's friends.

We think of quiet, wooded hills,
 With bridle path and Indian trail;
 No roads for wagon or ox-cart
 While wild beast roamed o'er hill and dale.
 At last a road was cleared, I'm told,
 So travelers from the east
 Could wend their way to Albany
 In safety, to say the least.
 We now would think it rude and rough,
 This first of our highways,
 But captured Burgoyne's army passed
 Adown this road in later days.

The place became South Tyringham;
 Settled in seventeen-thirty-nine;
 The mills were built and work begun
 In those far days of old lang syne.
 A second road went over the hills,
 Its course ran north, 'tis said.
 And by this road majestic and grand
 A giant hemlock reared its head,

And on it was written in letters rude
 "R. H." for road to Hop Brook.

A traveler passing, these letters saw
 And their hidden meaning mistook
 "R. H. for Royal Hemlock stands,"
 And he gathered up his load,
 And ever after this highway was called
 The "Royal Hemlock road."
 It now can be traced, so we're informed,
 By the one whom this story tells;
 It passes north right over the hills
 Past where Neighbor Carrington dwells.

'Twas by this road our church fathers found
 A sight for their meeting-house meet,
 High on the hillside looking down
 At the town that lay at its feet.
 We've climbed that hillside, we've sat us down
 By those stones that were once by its door
 And we've dreamed of those people who wore them smooth
 In those distant days of yore.
 They were Congregational as a whole,
 And in that faith true-hearted.
 In seventeen-fifty a pastor came
 And a church was truly started.
 There were eight men signed that compact strong
 That they would united stand,
 As followers of Christ to spread
 His kingdom in the land.
 They signed, and their names can be clearly read
 As if they were written to stay;
 We read them again; only one of those names
 Can be found in our town to-day.
 We scan the page closely for women's names—
 Where are the wives of those men?
 To-day they'd be found in the self-same list,
 It was not thought the proper way then,

But after the business had all been done
 (In this was where they were wary)
 You wonder what woman's name stands first—
 'Tis the sainted name of Mary,
 And after that they crowd thickly in—
 There's Abigail, Mercy, Belinda,
 Patience, Tryphena, Hepziba, Ruth,
 Theodosia, Leah, Lucinda;
 There's Hannah and Rhoda, Phoebe, Keziah,
 With Hulda to make the rank full;
 Eunice and Esther, Rebecca, Sophia,
 So on to Submit and be Thankful.

'Twas nearing the close of the following year
 That they numbered nine out of twenty,
 And as we follow the roll year by year
 Of women's names there are plenty,
 They brought their babies and children small
 For the sacred baptismal rite,
 'Till the church was o'ercrowded and much too small,
 So finding themselves in such a plight
 They builded a second meeting-house,
 Not more than a-half a mile away,
 In which, for more than fifty years,
 They met on each Sabbath day,
 Again when the town was made into two,
 Our part being called Monterey,
 This land was bought and a church was built
 Where we hold our meeting to-day.
 So, through all these years on the Sabbath Day,
 Be it cold or extremely heating,
 A service's been held by a pastor, they say,
 Or there's been a deacons' meeting.
 But what have the women done, you imagine,
 Besides having their names on the roll;
 They've battled the wrong and stood for the right
 With purpose and self-control.

It was when the Fund was first organized
 To help sustain Christian preaching,
 They came to the front, as has since been their wont
 And their influence soon was far-reaching;
 Even hired girls, whose wages were small,
 In giving would take their turn,
 It was not rare they would pledge a share
 That would take them months to earn.

Nor did England's war with the colonies
 The Berkshire women affright,
 They despised strong men, who didn't go then
 To fight for their country's right.
 They did in the fields the work of the men,
 And when they could do no more,
 They would steal away at the close of day,
 And the God of Armies implore.

And so it has ever been the case
 That for liberty they have always stood true
 As loyal a band as there is in the land
 To protect the red, white and blue.
 When the civil war came and soldiers were called
 They sent their husbands and brothers
 And sweetheart and friend, none too good to send,
 So thought the sorrowing mothers.

And then came the time they worked early and late
 Filling boxes and barrels here in the north,
 And then the things flew to the boys in blue
 Ere they to battle should go forth;
 I remember the anxious faces and sad
 As I sat in my little chair,
 Picking lint with a pin, their praises to win,
 Still too young to realize their care.
 'Twas the Ladies' Sewing Society then,
 And some garments were stained by a tear
 As they sent them adrift, on their mission swift
 Some far-away heart to cheer.

Oh! those were anxious days in this town
 'Till the war was ended at length
 But few come to mind who were left behind
 When the soldiers marched home in their strength.
 For temperance women's voices were raised
 Though many attempted to drown,
 Their help has been great and up to this date
 We rejoice in a no-license town,
 For years if not always the women have borne
 The expenses within the church doors,
 The cushions for seat and keeping all neat,
 With carpets to cover the floors.
 And still they they press forward year after year
 With efforts sincere and far-reaching
 'Till the time has come when they have to add some
 To help to support the preaching.
 O! women of Monterey, we depend,
 On your hearts so true and tender,
 In the battle of life, be you daughter or wife,
 May you never lack a defender—
 And every one here must give you a cheer;
 If not, he's a hardened old sinner;
 If you don't think it's so, just go down below
 And partake of a Monterey dinner!

The Berkshire Courier says of the intermission, "During the noon intermission of nearly two hours the large congregation partook of a splendid dinner, prepared by the ladies of the church, and which proved ample evidence of the fact that in Monterey the good cooking for which New England was of old wont to be famous still prevails, and hospitality as well."

The Thursday afternoon session opened with a song and prayer service, led by Rev. Silas P. Cook, county minister. Then followed a very interesting address by Rev. Joshua Coit, secretary of the Massachusetts Home Missionary Society. Mr. Coit mingled statistics, general information, and wit and suggestion of an encouraging character in a most delightful way. He so presented

their case as to give Congregationalists great cause for pride in the record the church has made, not only in the fostering of Christianity but in the establishing and maintaining of colleges of the highest grade.

AN ORIGINAL POEM.

ON THE ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE FIRST
CONGREGATIONAL CHURCH AT MONTEREY, MASS., WRITTEN BY
FRANCES A. ORTON OF SPRING CITY, TENN.

READ BY MISS HARRIET BIDWELL.

A century and a half ago, our first church stood,
Bequeathed by sires, whose reverent, faithful hands
Reared then an altar, to the Christian's God.
And still this mission, and its meaning stands
For what its founders trusted it would teach,
Like beacon-light, along the path of each.

First called to minister was Bidwell, who wrought,
Striving God's Justice and Truth to blend—
Moulding them into clear, truthful thought
That the simple, unlearned, might comprehend,
While to the red man, strayed hence from the wild,
He would temper his speech as though teaching a child.

Or moved by sacred impulse, forceful thought,
Of guilt and sin,—its direful consequence—
His voice of wondrous power, with pathos fraught,
Seemed to uplift, and rend the veil of sense.
In realistic ardor, swayed his listeners there,
In awe, they saw heaven imaged,—or despair.

No meteor-ray was his, fallen to earth,
But the full steady glow of a fixed star,
Whose radiance was the reflex of His worth
And living presence, ever-dwelling near,
And in his life, the Son of Righteousness
Reflected, shone, to light a wilderness.

Many, here, inspired by holy zeal, have taught
 The story old—but each with different art
 In word-painting—the Spirit's meaning caught
 And pictured—and their lesson reached the heart,
 Those consecrated labors were not vain,
 The world has reaped a wealth of Godly gain.

And are we—the descendants of that race
 Who nobly planned, taught, sacrificed, that we
 Might follow in their living faith, embrace
 That truth—all freed from doubt and mystery?
 Let each into the soul inquire if we
 Are all those fathers hoped that we might be?

After the solo, "Rock of Ages," by Mrs. Bidwell, a sermon was delivered by Rev. W. V. W. Davis of Pittsfield, who selected his text from Acts 7:44, reading as follows: "Our father had the tabernacle of witness in the wilderness, as he had appointed." The sermon dealt with God's temple in its various stages of development and made special application to the significance for the community near by and the country at large of such a church as that in Monterey.

At the conclusion of the sermon, the Lord's supper was celebrated in an impressive manner by Rev. Aaron W. Field of New Marlboro and Rev. Frederick H. Lynch of Lenox, and Deacons Hawley of Sandisfield and Beckwith of Great Barrington.

The exercises of the day closed with the singing of the doxology.

A supplementary anniversary service was held Sunday morning, the 14th, when, instead of the usual sermon, the members of the congregation were invited by the pastor to deliver what he called "little sermons," when all who saw fit to respond offered something appropriate to a time of such significance to a church.

Ten persons took part in these Sabbath morning exercises and it was felt to be a time of refreshing for the people. At this meeting it was "unanimously resolved, that the thanks of the

First Congregational Society of Monterey be given to the visiting friends who so kindly assisted in the exercises of the 150th anniversary, and also to the members of the press for their great courtesy and attention in reporting the proceedings."

The Pittsfield Sun kindly sent a reporter to remain during the services and over the Sabbath following. As a summing up the judgment of the Sun is thus given:

"As a whole, the celebration was thoroughly interesting and highly successful. The people of the church, young and old, male and female, worked hard for the success of the exercises and joined heartily in them. The affair had been carefully planned, and as thoroughly arranged for, and it all turned out as had been hoped. Visiting ministers were very much impressed with the exercises, very glad to meet the people, and proud, those who did, to take part. And all visitors were much pleased with their cordial reception, and the care taken to provide for their comfort. The people seem to know just how to act as hosts and make use of their knowledge. And for themselves it was a re-awakening of interest, a stimulus to make the history of the church in their time equal to what it has been."

Among those from other places attending the exercises were: Mr. and Mrs. Augustus Alvord, Barkhamsted, Conn.; Margaret Burger, Housatonic; Mrs. T. M. Bliss, N. Blanford, Mass.; Mrs. Dwight Bradley, Lee; Mr. and Mrs. Reuben R. Brewer, Great Barrington; Mr. and Mrs. E. H. Saunders, Lee; Mrs. Miles Whitney, West Otis; Mrs. Helen H. Heath, Lee; Mrs. Sarah O. Morse, Lee; Mary E. Langdon, Hartford; Rev. Herbert K. Job, Kent, Conn.; Miss Caroline Collins, Tyringham; H. M. Thompson, Amherst, Mass.; Mr. and Mrs. George B. Edwards, Great Barrington, (Mr. Edwards is a direct descendant of Jonathan Edwards); Mr. and Mrs. Egbert M. Langdon, Lee; John Alcott, New York City; Miss Moore, Tyringham; E. C. Thompson, Maplewood, N. J.; Mr. and Mrs. D. W. Beckwith, Great Barrington; Lois L. Thomas, Agawam, Mass.; Jennie T. Huntington, Agawam, Mass.; Mrs. Frances A. Bentley and Miss Dora S. Bentley, New Marlboro; Mrs. Martha Anderson, Lyme, Conn.; Mrs. W. H. Minor, Greenwich, Conn.; Mrs. Libbie M.

Stedman, Tyringham; Mrs. Lillian M. Brochu, Great Barrington; Mrs. Ellen N. Smith, New Marlboro; Mrs. Charles A. Claflin, Montville; Mr. and Mrs. William H. Hawley, West Otis; M. D. Whitney, Otis; Mrs. F. C. Richardson, New Marlboro; Mr. and Mrs. J. H. Manley, Otis; Mrs. E. R. Ward, Tyringham; Mr. and Mrs. H. M. Palmer, Southfield; Miss Exere Kasron, Southfield; Mr. and Mrs. Keltam, Lenox; Mary Townsend Taylor, Great Barrington; Miss Agnes Geraldyn Woods, Astoria, Long Island.

Letters were read during the exercises from Mrs. Mary Dow Hyde, Pasadena, Cal.; Mrs. Francis A. Miller, Spring City, Tenn.; Rev. C. H. Parkhurst, New York City; Penuel Hobbs Kalamazoo, Mich.; John S. Sears, Pittsfield, Mass.; Rev. Irving Withington, New York City; Mrs. Henry W. Bosworth, Springfield, Mass.; Mrs. Mary C. Cochrane, Stamford, Conn.; Mrs. Edgar Denton, Elmira, N. Y.; O. B. Bidwell, Freeport, Ill.; Rev. Martin W. Twing, Alton, Ill.; Chief Justice Brewer, Washington, D. C.; Rev. Samuel Hopley, Lee, Mass.; Mrs. G. M. Todd, Berea, Ky.; J. M. Hall, Pittsfield, Mass.; Miss Bertha M. Fobes, Brooklyn, N. Y.; Mary K. Goewey, Albany, N. Y.; Matthew White, Jr., New York City; Dr. John J. Orton, Lakeville, Conn.; Miss Alice T. Curtis, Whimand, Minn.; Mrs. John Goodrich, Lee, Mass.; Mrs. C. H. Twing, Litchfield, Mass.; Rev. T. A. Hazen, Springfield, Mass.; Harriet A. Walker, Wellesley, Mass.; J. G. Dowd, Woodbury, Conn.; E. A. Rogers, New Hartford, Conn.; Rev. Walter R. Curtis, Hubbardston, Vt.; Mrs. Alice C. Bidwell, Boston, Mass.; Mrs. Jennie Huntington, Agawam, Mass.; D. W. Fowler, Milwaukee, Wis.; Mrs. S. Clark, New York City; Rev. William A. Fobes, Worcester, Mass.; Mrs. Melancthon Starr, Rockford, Ill.; Rev. W. T. Elsing, New York City; Rev. George P. Pentecost, D. D., New York City; H. R. Heath, Brooklyn, N. Y.; August R. Smith, Lee, Mass.; Mrs. E. H. Morse, North Clove, N. Y.; Mrs. M. H. Lamberson, Evanston, Ill.; William A. Howe, Wapping, Conn.; Mrs. John K. West, Detroit, City, Minn.

We give extracts from several of these letters, assured that our friends will pardon us for the liberty we take in thus doing,

as we believe that good will result to those who read, as was the case with those who were present at the services when they were read.

"I was interested in seeing the notice of the celebration of the 150th anniversary of the Church in Monterey, and thought of my sainted father, Rev. Townsend Walker, whose early life was passed in Monterey, which then went by the name of Tyringham. The church on the hill was where he used to go to church, and in the adjoining burying ground rest many of the Townsend relatives. You cannot tell how glad I am that you are in Monterey, where I have such a tender interest. I have been reading to-day a history of the Wellesley Congregational church, and find that it colonized from the parent church in Needham where an ancestor, Rev. Jonathan Townsend, was the first pastor. His son settled in Monterey, and my Grandmother Walker, his daughter, was born there.

"HARRIET A. WALKER, Wellesley, Mass."

"We very much regret that circumstances are such that it will be impossible for us to be with you at your anniversary gathering, and send this greeting that our names may be remembered as among those who cherish tender and precious memories, which will ever bind us to you, although our names are not enrolled with yours.

"As one by one they who have been strong pillars to you, finish their work, we pray that others may be found to fill the places they have left vacant, that the lamp of God go not out among you.

"CHARLES H. TWING, Litchfield, Conn."

"I deeply regret my inability to be present on this interesting occasion, because my maternal great-great-grandfather, the Rev. Adonijah Bidwell, was the first pastor of the church 150 years ago, and my paternal great-great-grandfather, Deacon John Jackson, was the first deacon of that church 150 years ago.

"DR. JOHN JACKSON ORTON, Lakeville, Conn."

"I desire to send congratulations and greetings that God in His infinite goodness put it into the hearts of our forefathers to

meet together in this place to organize a Church of Jesus Christ, whose foundations have been so abiding, and it is my heart-felt desire and prayer that your future prosperity shall more than equal, with God's blessing the past century and a-half.

"MRS. ALICE TOWNSEND CURTIS, Winona, Minn."

"My thoughts have been much with you and my prayer is that this church, which so long and steadily has sent forth influences for good, may continue to be blessed. My congratulations are extended, that during all these 150 years in each successive pastorate, there has been no deterioration. It is an especial cause for thankfulness that there is such a manifest evidence that the love and leading of the kind Heavenly Father is not withdrawn.

"MRS. ALICE C. BIDWELL, Boston, Mass."

"I have a love and sympathy for that church greater than for any other; it was my first church. I heard my mother say that I was baptized into that church under singular circumstances. At that time there was a great epidemic throughout the New England States, so severe that in some localities there were not well ones to care for the sick ones and great numbers died. My father and brother both died; my father died a month before I was born, May 25th, 1814. When four weeks old my mother took me to the church to be baptised by the Rev. Joseph Warren Dow, he making some affecting remarks, so there was not a dry eye in the house. When I was sixteen years old I united with the church on profession, Mr. Dow being pastor at that time. I loved him as a man, and minister; I was with him when he died. I held my church relation there until 1859, then I removed to Kalamazoo, Michigan. My church relationship with that church dates back 86 years and 70 years of full membership. I think it may be further back than any living member, although there may be one or more, older than I am.

"PENELOPE HOBBS, Kalamazoo, Mich."

"I can look back thirty-five years and see a young boy of thirteen summers seated in a back seat of this church on one July Sunday afternoon, and witnessing the receiving into church-

fellowship some young friends, and the question came to this boy, why did not he accept this life, and how that question was answered, the next July, when on a beautiful Sunday afternoon, we assembled on the bank of the little river here, and how that dear Brother Clark buried this same boy beneath the still waters of the river in Holy Baptism and many other things come to mind, one particular incident occurred which tells us, the young little know what the future holds for them. As this same boy was one Sunday selecting a library book, his beloved teacher (Brother Nathan Taylor) told him of a book, title 'The Life of Chloe Lankton,' was a good book. The book was taken home and read, and, strange as it may seem, this same boy from the life commenced in this church was called to the office of Deacon in the church where this same Chloe Lankton lived and was a member. Holy Communion having to be administered to her on her couch at her home, and now at the present time, this same boy carries the author of that book to church every Sunday that she is able to attend.

"EUGENE A. ROGERS, New Hartford, Conn."

"Glad indeed was I to be recognized as one of its honored descendants. After reading your circular it was not hard for me to close my eyes and look backward over the one hundred and fifty years of patient toiling and I trust abundant reaping. I saw my own dear precious father, Rev. Joseph Warren Dow, who (I think) for eighteen years presided over that church, and all the devoted ones who had given their lives and who had been enabled by God's grace, to erect this noble monument to his memory, and Almighty power, and with uplifted heart I cried 'Bless the Lord O my soul, and all that is within me bless His Holy Name.'

"I would enjoy, O so much, to join you in these services, but this is impossible.

"MRS. MARY DOW HYDE, Pasadena, Cal."

"I will say that the memories of those few months I labored with you eleven years ago still give me much pleasure.

"I have never known a church since I became interested in Christian work more loyal to their obligations, more attentive

upon the church service, or more devoted to the cause to which they had pledged themselves than the church at Monterey, Mass.

"I there learned to love the Congregational church. I felt like saying 'Thy people shall be my people.'

"Since I left you I have heard from time to time of the passing to the other shore of several of your members whose voices I often heard in testimony and prayer, but I believe you can say of them 'Though dead they yet speak.'

"WALTER R. CURTIS, Hubbardston, Vt."

"May the name of the blessed Saviour be praised for His love to the people of Monterey in permitting them to have a house of worship in their midst for so long a time; and for the messengers who have gone forth in your midst bearing the precious seed of the word of life. And may this occasion be long remembered as the beginning of a still greater work for the Master.

"REV. IRVING WITHINGTON, New York City."

"On account of serious sickness in my family and other duties which need my attention I don't think it would be wise for me to try to be present at your anniversary services. Although absent in the flesh I shall be present in the spirit, for I have not forgotten the little church where I once solemnly and publicly professed to be a follower of the Lord Jesus Christ, and if I can say anything that will help and encourage those who are toiling for the Master it will afford me the greatest pleasure.

"My parents and all their children were once members of the church you commemorate in this 150th anniversary. For over thirty years my father was chorister and unless providentially detained was always punctual and prompt, both in the choir and at the prayer-meetings, and for several years I was the only young man that took part in the prayer-meetings and the youngest male member of the church. After I became superintendent of the Sunday school, I assumed the responsibility of circulating a subscription paper, and although begging is a work that I do not enjoy, yet I continued on until the financial embarrassments were all removed, and soon after the Lord poured out of his spirit richly and abundantly, and people began to inquire

in sincerity what they should do to be saved, and when I came away from town the society, church and Sabbath school were in a flourishing condition and I sincerely hope they are to-day.

“J. G. DOWD.”

“My mind is stored with pleasant memories of the church in Monterey and very tender memories of many of its members some of whom have been already freed from the body.

“I hear with gladness of the good times you have together. That these may grow ever better is the hearty wish of

“LOUISE B. DENTON, Elmira, N. Y.”

“These anniversary exercises commemorating all that you hold most sacred, will serve to emphasize the value of the religious life.

“The influence for good in the century and a-half past is untold, and the inheritance of Godliness is ever the great gift of the Christian church. We recall with tenderness the kindness of your people to my father in his brief pastorate, and the sympathy you extended as he passed into the ‘valley of the shadow of death.’

“May the blessing of ‘one who slumbers not nor sleeps’ abide with you all.

“MARY HALL BOSWORTH, Springfield, Mass.”

“Suppose that those who labored in the organization of this church so long ago, with heart, and hand, and purse, (though this last very likely was but poorly filled), were permitted by our Heavenly Father to visit you to-day, and to have all this long history set before them. How would it seem to them? Would they feel they had done wisely in this organization, or unwisely? Has this church paid? We cannot doubt that it cost them heavily, that probably at no time in its history it has taken more from its supporters than in its founding. I conceive that not a man or woman or child of them all but felt it. You who are present to-day, know what it costs, and has cost you in sustaining the church, and so are fairly well qualified to judge how in that poorer and wilder time, men struggled with the problem of its organization.

“Now, supposing the fathers are really with you to-day, and can hear and understand what you know. How must it seem.

to them? Some of them perhaps gave grudgingly for the object. Do they grudge it now? Some of them gave till they felt it keenly in their own persons and in their households. Are they saying to-day that they did well in their giving? This church, throughout the whole one hundred and fifty years of its life, has been a powerful force in this community, to exalt and ennoble the entire population about it.

"The life that its pulpit has always striven to set forth as the ideal one, has not been attained even by those who have reached highest in their strivings. Still it must have accomplished results that every good man will look upon with the keenest pleasure. And if this is true, no one ought to doubt that the fathers did well in organizing this church. It is then for you to look forward, and expect to bless your future generations as they did theirs.

"REV. WM. A. FOBES, Worcester, Mass."

"I should be much interested in the services, and re-union of the many friends and fellow-workers in the church and Society in Monterey.

"May God bless the occasion to all present; the Church be stimulated to work with patient fidelity, to gather the fruit of the seed sown in the past. Thus prepare for a bountiful harvest in the near future.

"My greetings and love to the dear friends.

"MRS. JAMES A. CLARK, New York City."

"When my uncle, Rev. Samuel Howe, was pastor of the Church in Monterey, I became familiar with the church, the hills, and the lake of your beautiful town. I am unable to be present with you, much as I should enjoy your celebration. Rev. Samuel Howe did a good work as your pastor. During his pastorate, the parish of South Tyingham became the town of Monterey, and the present church edifice was erected. A portion of the church members did not like the change of location, and they fitted up the old church edifice, and for some time kept up separate worship. My uncle purchased a pleasant home

in Lakewood, N. J., where he died September 28, 1874. His remains lie buried in his native town, Greenwich, Conn.

"It is well to recall the past as you will do. The fathers laid a good foundation and did a work which the children should remember. Wishing you an enjoyable reunion and that it may be a success.

"WILLIAM A. HOWE, Wapping, Conn."

"I most earnestly hope you will have a blessed and successful time during the two days set apart to thank God and honor the memory of the noble men and women who have given to the present inhabitants of Monterey one of the most precious legacies, a Christian church, and a community where a Christian sentiment prevails. The former members of the Monterey church not only kept alive their own faith, but by standing together and keeping up church and Sunday school privileges, they made Monterey a desirable place to live in at the present time. The best and only way we can show our gratitude is to hand down to our children the same blessings which the early founders of the church have given to us.

"I trust the inspiration which comes from these services will greatly strengthen the church work at Monterey.

"W. T. ELSING, New York."

"As it is not probable that I shall have the pleasure of being present on that eventful occasion, I can only express to you my very sincere thanks for the invitation, and manifest the interest that I feel by writing you a letter, to express to you the interest that I have in the welfare and prosperity of the old church, in whose pews I sat as a child, under the ministrations of the Reverend Mr. Howe, one of its pastors in the early fifties. In its Sunday school, I was a pupil, where I was taught the lessons of truth and righteousness, which I trust I have not entirely forgotten to this day.

"It is with feelings of veneration that I think of this society, which has now been established one hundred and fifty years. Near the site of the original edifice, my father was born, my grandfather died, and was given Christian burial by its pastor, and his mortal remains were interred in the old church

cemetery, located near the site of the ancient edifice. On his tomb-stone may still be seen these words, written by whom, I know not, expressing his belief in immortality,

“ Ripe for heaven, his soul ascending flew,
And early bid this sinful world adieu,
Short was his stay, the longer is his rest,
In the eternal mansions of the blest.”

“ It is pleasant to think of the sphere of usefulness, of this ancient and venerable society, which has now existed for a period of one hundred and fifty years, and which we trust may continue for an indefinite period to come, to shed its beneficent influences, on the children of men, to console the living, comfort the sick and dying, and give Christian burial to the dead.

“ In the future, as in the past, may it continue to give forth freely, the comforting assurances, and promises of the Christian religion, to each generation of men in their order, until the end of time. I trust its mission will long continue, and that it will continue to cherish the simple and earnest faith, established by our fathers, amid the privations and perils that surrounded them in their struggle for existence among the rock-ribbed hills of your ancient commonwealth.

“ It is to be hoped that thousands may yet find peace, comfort and joy to their souls, within its sanctuary, and infinite pleasure in the society of the good people who compose its membership.

“ I greet all the members of this congregation, with a cordial greeting: Unknown as I am, to the most of its membership of to-day, yet I feel, that as I was once of your number, so am I still, in a measure, as the fond ties established in childhood can never be entirely obliterated, while life remains.

“D. W. FOWLER, Milwaukee, Wis.”

“ I remember that it was mentioned in the funeral sermon of our great-grand-father, Mr. Samuel Townsend, that he contributed generously towards the church in its very beginning. And I am proud to believe that his descendants have always

valued most highly those interests for which a church of Christ stands.

"And so on that winter's day when your present building was to be dedicated, our mother with her little family went from our Barrington home to attend the dedication of the new "meeting-house" and hear the sermon of the eminent author and divine, Rev. John Todd of Pittsfield. His text was Ezra 3:11-13. I can see him now, his commanding form, rugged countenance, and perceiving eye. As a child of eight years I do not recall much of his sermon beyond the illustrations by which he explained the contrast between the feelings of those who in their childhood had seen the glory of the first temple, and those who had by their own efforts begun the foundations of a second temple. He said "when we were boys, a hill up which we drew our sleds seemed a very long hill but now we wonder that it ever seemed much of a hill. And how much money a hundred dollars was to us children! It seemed a fortune! We thought we could do a great many things if we had a hundred dollars. But the hundred dollars does not look very large to us now." There must be few left who were present on that occasion and very few who bear the Townsend name. We congratulate those who remain that they have so bravely and steadily kept the Gospel light burning at the cost of self-sacrifice and struggles, and trust that the memories of this anniversary may inspire to still greater achievements in the Master's service.

"MARY C. TOWNSEND AND

"MRS. MALANTHON STARR, Rockford, Ill."

"I suppose that reminiscences are the order of the hour. I have my own treasured hoard of recollections, pleasant and profitable, of my acquaintance with and membership in this church. As I recall the earliest impressions of my boyhood it seems to me that the church was especially rich in the possession of a considerable number of men of unimpeachable integrity of character and unusual devoutness of spirit, even though some of them possessed some eccentricities.

"Among the number I recall Dea. Thos. Hale, Luther

Marcy, John Orton, Barnabas Bidwell, Dea. Jonathan Townsend and others, not to mention the names of some now living.

"Of the pastors I seem to have much less clear recollections. Whether it was because they were less permanent, or whether there was some fault in my powers of attention, or whether they lacked, as some later pastors do, the power to interest the boys, I am unable to say. I might recall the names of several but they would be names and little more to me.

"But the most sacred associations in my mind in regard to this church are due to the fact that this was my spiritual birth-place. Here I first learned the joy of surrender to the Lord Jesus Christ and the acceptance of free pardon for sin. Here were experienced the new joys of discipleship and the fellowship of the Lord's people. If memory serves accurately it was in September, 1874, after listening to a sermon by Rev. O. L. Leonard on the parable of the lost sheep that I reached the decision that turned the current of my life. I have always felt specially grateful for the influences which surrounded my early Christian life in this church. My companions were of the helpful sort, and the interest and confidence expressed by the older members of the church were of great value.

"It was here that impressions were received which grew into convictions which led at length to the Gospel Ministry.

"So I offer to-day my sincere and grateful tribute to the beneficent ministry of this church as experienced in my own life. And what it has done for me it has done for many others as you will, no doubt, have evidence in many ways during these days of your celebration.

"MARTIN W. TWING, Monterey, Mass."

"More than twenty years have passed since my husband went in and out before you as pastor, just twenty years now since we left you for another field.

"Two of our children were born in the old house of Grandpa Bidwell's, where we lived. One, Mabel, left us for heaven eight years ago; the other, Ruth, is now at Oberlin college. Two others came to us afterward. One, our oldest, Ernest, will be remembered by some of you as a regular attendant at church

when not yet two years old, and very quiet and sedate even then. He is now my main-stay, teaching the same branches in our college which his father taught, but hoping for further study later. The younger ones are with me and all in school save one, baby Margaret, seven years old, who does her studying as yet at home. Ethel, Mary and Alwin are the names of the others. So much for my family, in whom I know you will be somewhat interested.

"Two years ago last January, the thirtieth, my husband left me for the better home. Were he but here, how gladly would he send greetings and recall with me the pleasant memories of those days when we visited among our people! The Bidwells, the Townsends, the Dowds, the Thomsons, the Twings, the Brochus, the Langdons, the Miners, the Stedmans, I cannot name them all, but have the pleasantest recollections of the kindly courtesies received. Many of the dear friends have gone to their rewards, but I am assured that the younger generation is nobly taking the place of the fathers, and the church founded one hundred and fifty years ago is doing the Lord's work as surely as in olden times.

"Changes and trials come to us all, but as certainly as they come do we know that 'underneath are the everlasting arms.'

"I think I cannot send you a message which will better carry to you my desires for you than the words of the text which our pastor chose for his sermon to-day, 'Be strong and of good courage, fear not, nor be afraid; for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee.'

"GERTRUDE M. TODD, Berea, Ky."

"As I can hardly hope to be with you at this very interesting time, I do wish as a native of the town to express my gratitude for the good influences and Christian knowledge that I received when a child through the means of this church, and while I was obliged to leave the Berkshire hills in my youth over 38 years ago, I have never forgotten the noble, devout, faithful Christians belonging to the church at that time. Few of that flock are now here, most of them are members of the heavenly

company. I trust and pray that the coming generations may inherit the Christian zeal and spirit of their forefathers, and that the old church may live and continue to be a power for good in the town, and that many will gather at your 150th anniversary and that the Holy Spirit will be in your midst, and the occasion will long be remembered, and a record made of the past history, and left as a heritage for those who come after.

“H. R. HEATH, Brooklyn, N. Y.”

“I have the circular letter issued by your committee of arrangements inviting us to the gathering, October 10th and 11th, of the old members and friends of the First Congregational Society of Monterey. As I reply, I see standing in my hall the chair long used by your first pastor, my honored Great-Grandfather, the Reverend Adonijah Bidwell, whose pastorate extended from 1750 to 1784, the year of his death. It is a satisfaction to look back upon so long a pastorate and so honorable a record as his was. As I do it to-day I see the hills of Monterey, (then called No. 1, and afterwards named South Tyringham) covered by prosperous farms, and I remember well the names of the first settlers which became a credit to their posterity : Brewer, Garfield, Hale, Townsend, Taylor, Orton, Miner, Langdon, Bidwell, and many others, and I feel a touch of pride as I recall them ; for they gave a character to the town which their descendants may remember with gratitude. They were the founders of the church and society whose one hundred and fiftieth anniversary you now celebrate.

“In the old meeting house on the hill I was baptized, and admitted to its membership when thirteen years of age in the notable revival of 1842. In the new church in the village, where you now meet, I was married and there two of my children were baptized.

“Very dear and precious memories are associated with all the history of this church ; from its organization by my reverend ancestor through all the century and a-half of its existence, to the present time ; for many of my kindred and name have continually enjoyed its privileges and aided in its support.

“After forty-five years absence from Monterey there are

few — very few — left who even know my name; but to them and to you all I send most cordial greetings.

“I want to add my sincere wishes for your growth and prosperity, and influence in the years to come. I trust one good effect of this gathering of loyal sons and daughters of the old Church will be an awakening of Monterey to all the good influences which the Church of Christ brings to its homes, and to a new interest in its welfare and support.

“ORLANDO B. BIDWELL, Freeport, Ill.”

“I congratulate you upon the completion of a century and a-half of honorable history. My congratulations are the more hearty because I have been privileged to know the character of the men and women produced by the ministry of the Monterey church. Certainly the community and the nation, yes even the world, had been much poorer had there been no church there.

“But what a vantage ground for the future! Remembering humbly and gratefully the divine blessings of the past, it is your privilege still to ‘press on toward the goal unto the prize of the high calling of God in Christ Jesus.’

“IRVING A. BURNAP, Fitchburg, Penn.”

Pastor in Monterey from 1892-97.



THE PURITANS' CHRISTMAS.

Their only thought religion,
 What Christmas joys had they,
 The stern, stanch Pilgrim Fathers who
 Knew naught of holiday?

A log church in the clearing
 'Mid solitudes of snow,
 The wild beast and the wilderness,
 And lurking Indian foe

No time had they for pleasure,
 Whom God had put to school;
 A sermon was their Christmas cheer,
 A psalm their only Yule.

They deemed it joy sufficient —
 Nor would Christ take it ill —
 That service to himself and God
 Employed their spirits still.

And so through faith and prayer
 Their powers were renewed,
 And souls made strong to shape a world
 And tame a solitude.

A type of revolution,
 Wrought from an iron plan,
 In the largest mold of liberty
 God cast the Puritan.

A better land they founded,
 That Freedom had for bride,
 The shackles of old despotism
 Struck from her limbs and side.

With faith within to guide them,
 And courage to perform,
 A nation from a wilderness
 They hewed with their strong arm.

For liberty to worship,
 And right to do and dare,
 They faced the savage and the storm
 With voices raised in prayer.

For God it was who summoned,
 And God it was who led,
 And God would not forsake the love
 That must be clothed and fed.

Great need had they of courage,
 Great need of faith had they
 And lacking these — how otherwise
 For us had been this day!

— *Madison Cawein, in Myth and Romance.*

LEDGEHURST.

WILLIAM S. BIDWELL, PROPRIETOR.

MONTEREY, MASS.

OPEN ALL THE YEAR.

ACCOMMODATIONS FOR 15.

TERMS FROM \$7 TO \$10 PER WEEK.

BOATS FREE TO GUESTS.

THE MAPLES.

MRS. W. E. BUMP.

MONTEREY, MASS.

SIX ROOMS.

TERMS \$6 TO \$8 PER WEEK.

OPEN JUNE 1st TO OCTOBER 1st.

Maple Lawn.

Accommodations For Six.

Plain Country Home in Farmer's Family.

Terms, \$5 and \$6 Per Week.

•————— **John G. Hyde.**

MONTEREY, MASS.

Real Estate.

Parties wishing to lease or rent cottages, furnished or unfurnished for the season, or parties wishing to purchase large or small farms, or lots on lake front, or small building sites, will receive special attention by addressing



GEORGE L. KEYES.

MONTEREY, MASS.

"The Pines."

Accommodations for 40.

First-Class Table, Beds, Etc.

Terms \$7 to \$10.

Modern Conveniences.

— APPLY TO —

HENRY CLAPP.

MONTEREY, MASS.

LAKE GARFIELD FARM.

H. P. FARGO, PROPRIETOR.

MONTEREY, MASS.

A limited number of Boarders, \$1 per day. Picnic Grounds, Boats, Good Fishing. Live Bait a Specialty, Summer and Winter. Camping Grounds and Houses. Daily Mail passes the house.

Three-Quarters Mile From Church and Store.

Fresh Eggs, Vegetables and Pure Milk.

PROSPECT HILL.

Accommodates 15 to 20 guests.

First-Class Table, Extensive Grounds.

One Mile From Church and Store.

Vegetables, Eggs, Milk, Etc., Raised on the Farm.

Terms, \$7 to \$8 per week, \$1.50 per day.

HENRY WOODS, Proprietor.

MONTEREY, MASS.

LIVERY AND SALE STABLES.

Single and Double Rigs for Hire with or without Drivers; Horses bought, sold or exchanged for private parties. Visitors to Monterey met at the Train on Reasonable Terms.

FRANCIS G. HEATH.

MONTEREY, MASS.

Historical Discourse

DELIVERED IN

The Presbyterian Church

OF

West Milton, Saratoga Co., N. Y.

— BY —

REV. JOHN DOOLY,

August 29th, 1897.

FORM OF BEQUEST.

*I give and bequeath to the Presbyterian church of
West Milton (incorporated under the Laws of the State of
New York), the sum of dollars, to be ap-
plied as an endowment for the religious purposes of said
society.*

Anniversary Sermon.

WEST MILTON, N. Y., Aug. 29. 1897.

Lesson—Luke 12, 4—32. Reading of Psalms 132, 133 and 134, responsively.

Text—Leviticus, 25th chapter, and first clause of verse 11—“A Jubilee shall the fiftieth years be unto you.”

To the Hebrew people of the early days, the “Jubilee” was the crown of the Sabbatical system. The weekly Sabbaths secured rest and spiritual refreshment for the individual; the “Sabbatic year,” which was observed every seventh year, secured rest for the land, for in that year the land was not tilled. The “Jubilee year,” which was the fiftieth year, brought rest and restoration for the body politic of Judaism, by restoring equality among the people as originally contemplated by Joshua. This year of Jubilee came immediately after the seventh year of Sabbaths, so that two Sabbatic years followed each other. For their protection as to their sustenance, God gave Israel assurance of His providing power. Leviticus 25, 18-22: “Wherefore ye shall do my statutes, and keep my judgments; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, ‘What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase.’ Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.”

The year was ushered in on the Day of Atonement by the blowing of the Jubilee curved trumpet. It was a glad sound; it proclaimed liberty throughout the land, for, in that year, every bondsman was made free, lands were restored to the owners who had lost them either by debt, misfortune or sale, every debt was cancelled, in fact, individuals, families and communities were restored to the same position they occupied at the beginning of the fifty years.

Thus, it was the year of restoration—it was to be the beginning of better things in every home in Israel.

This is the fiftieth year in the history of the present organization of this church, in name, our “Jubilee year.” We may, we can, we should make it in fact a “Jubilee year,” a year of restoration, a year which shall be the beginning of better things to every home and heart in this vicinity. A year which shall bring honor to God’s cause, because of the love, the loyalty, the self-sacrifice of God’s people in the interest of His Holy Church. May it also be a year in which many who have been in bondage to the world, the flesh and to Satan, shall be made free by Him, who, being mighty to save, is also willing to redeem all who will submit themselves to the leadings of the Holy Spirit.

In order that this year may prove thus blessed to us, we will review the history of this church, from the beginning, as a testimony of God’s faithfulness to His believing people.

The Reformed Presbyterian church had its birth in those troublous times when the civil power was attempting to assert its supremacy to the Spiritual power in the church of Christ. It was in those years that the “Solemn League and Covenant of the three Kingdoms, England, Ireland and Scotland,” was entered into by men, who, in their consciences, believed in seeking to honor God above all else, and who also felt, that in this, they were seeking

the full establishment of the rights of man. This covenant was framed in 1643, and renewed in 1648. Those who adhered to the principles of the "Solemn League," were called in derision, "Covenanters" and suffered great persecutions which compelled them to flee from Scotland and Ireland to America. Here they met as they were able, in small praying societies, to worship as they had been accustomed to do at home. They esteemed it an honor to be in covenant with God and with each other, to do their whole duty to God and to man.

In 1752, John Cuthbertson was sent to America by the Reformed Scottish Presbytery. For over twenty years he labored alone, visiting the different societies and encouraging them to hold fast the principles of their fathers. In 1774, Rev. Wm. Linn and Alexander Dobbins were sent over by the Presbytery of Ireland, and these, with Rev. John Cuthbertson and ruling elders, constituted a judicatory, and the Reformed Presbyterian church in that year became an organized visible society in America. When these ministers first visited their exiled brethren they found them gathered into societies, teaching their children the principles of the Reformation, and fostering the asserted truths of civil and religious liberty, for which they and their ancestors had suffered. A partial union was formed, after five years of agitation, between the "Associate Presbyterians" and the "Reformed Presbyterians," under the name of the "Associate Reformed church." But a minority in the Reformed church did not join in this union, and being thus again without any pastors, and reduced to private fellowship meetings, they applied to Europe for help. Rev. James Reid was sent over to America as a missionary by the Reformed Presbytery of Scotland; but in a short time returned to Europe, and was followed by the Rev. McGarragh in 1791, and the Rev. Wm. King in 1792. In 1793, Rev. James McKinney was sent over by the Reformed Presbytery of

Ireland. He possessed rare talents, admirably adapted to the situation he was to fill, for he was of a fearless and daring character, and could not be seduced by friendship, or overawed by opposition. His fine appearance, his powers of mind, his extensive knowledge, his capability to endure great hardships, eminently qualified him for the special service to which he had been assigned by his brethren in Ireland.

Through his instrumentality the church greatly increased in Pennsylvania and New York. He was soon joined by others sent over by the same Presbytery, and in 1798 the Reformed Presbytery of the U. S. of North America was formed in Philadelphia. Mr. McKinney came to this section in 1793 and called together the people of like faith for worship in a new barn, which was on the "Hugh Ross farm," now owned by William Gray. As this section had many settlers from Scotland and Ireland with Reformation principles, great crowds from long distances came to hear him preach, and a Reformed Presbyterian church was organized the same year. Galway, Broadalbin and Milton was originally a Presbyterian (General Assembly) congregation, composed mostly of Scotch Highlanders. About 1792 some of them became dissatisfied with some changes made in the Confession of Faith, and withdrew, connecting themselves with the Reformed Presbyterian church after its organization.

About 1800, a church building was erected on the farm now occupied by Mrs. Esther Conde, her present residence being the parsonage. The first elders were John Wilson, Alexander Glen, John Burns, Joseph Shearer, Alexander Donnan and Robert Spier. The name of the congregation was the "Reformed Presbyterian Congregation at Galway." The following pastors served this congregation:

Rev. James McKinney (S. S.), Oct. 18, 1793, Oct. 26, 1797.

Rev. James McKinney, pastor, Oct. 26, 1797, June 19, 1802.

Rev. Gilbert McMasters, Aug. 9, 1808, Nov. 19, 1818.

Rev. Samuel McConnel Wilson, Oct. 14, 1820, May 16, 1827.

Rev. John Neil McLeod, Dec. 29, 1829, June 22, 1832.

Rev. Algernon Sidney McMaster, April 14, 1833, June 8, 1838.

Rev. Samuel Stevenson, 1838-1840.

Rev. Robert H. Beattie, Oct. 1, 1842, April 27, 1847.

These pastors were men of deep learning and earnest piety, which was recognized by their church conferring on most of them the title of D. D. The following elders served the church in order of years as given, in addition to those already named: Andrew Gardner, James Guthrie, Robert Wilson, James Hayes, William Wilson, Charles McClure.

At a time, under the pastorate of Rev. Samuel Stevenson, when the congregation was greatly reduced in numbers, and there were only eleven male members, a congregational meeting was held Dec. 28, 1840, and the majority voted to erect a new house of worship in West Milton. As a committee to select a site, Robert Spier, Simon P. Vedder, James Spier, James Hayes, James Donnan, David Symmes, Bradford Spier and George Donnan were chosen. The present site of this church was selected, and at the meeting of the committee on Feb. 2, 1841, Simon P. Vedder donated the land and agreed to give the church a deed for the same as soon as a survey was made of the property. He died before making such deed. Robert Spier, William Wilson and James Hayes were appointed a building committee at a meeting of the congregation, held in Jan., 1841, with authority to contract for building and furnishing a suitable house of worship. On Feb. 4, 1841, they entered into contract with Erastus Thorpe for the erection of the present structure, each binding himself to the others in the penal sum of

\$1,000. When completed, the church and furnishing cost \$3,528.53. The church was dedicated Nov. 25, 1841, the sermon being preached by a former pastor, Rev. John N. McLeod, D. D., of New York. The old church was sold to James Hayes, who removed it to his farm in Galway, where it now stands as carriage house. On Oct. 1, 1842, Rev. Robert H. Beattie was installed as pastor; there were only two elders, James Hayes, who had been elected in 1820, and Wm. Wilson, who had been elected in 1828. Four additional elders were now elected, viz.: Adam Clute, Matthew Sherwood, John Parent and John Allison.

About this period the Presbyterian church on Milton Hill was dissolved, and several families from that and other churches united on certificate with this church.

The pastorate of Rev. Robert H. Beattie was eminently blessed in the spiritual and temporal growth of the church. He did faithful work in sowing the Seed of which others afterward reaped the harvest. During his pastorate the question of union among the churches of the Reformed faith was under general consideration, and the feeling on the subject was sometimes very deep, and at times rather violent. The agitation continued for years, and finally, documents styled "Basis of Union," and "Plan of Union by Confederation," were sent to the sessions of the various Reformed Presbyterian churches with instruction to report their suggestions and remarks, at the meeting of Synod in Schenectady, in 1846. The result of the consideration of these questions, and the agitation from the discussion, was that the session of the West Milton Reformed Presbyterian church formulated a report of 32 pages, 500 copies of which were printed July 1, 1846, stating their objections to the documents referred to them. This report was an able statement of the facts about previous action of the churches, and a plea for adherence to the simplicity of the Westminster standards. This led to the unanimous adoption by the session of the following resolutions on Feb. 15, 1847:

Resolved: 1. That the existing position of public affairs in the Reformed Presbyterian church calls upon us to carry out by a public deed the principles of the report not long since issued by the Session.

2. That the standards of Westminster, as received by the General Assembly Presbyterian church (O. S.), form a basis of Ecclesiastical Union, which embraces the fundamental articles of the faith, which was "once delivered to the Saints," free from extraneous matter, and in correspondence with the views already set forth by the Session.

3. The Session do now declare its adherence to these standards, and its purpose to submit the subject to the consideration of the church, and the church agreeing thereto to seek such a connection with that public body whose standards they are.

On April 26, 1847, at a meeting of the congregation, held after the usual notice of same had been given, these resolutions were adopted, and also the following:

"That in the judgment of this church, not only the existing position of public affairs in the Reformed church, but our own spiritual interests require the carrying into effect the suggestion of the Session, we do, therefore, adopt the said resolutions of the Session, and hereby withdraw from the Northern Presbytery to seek a connection with the 'O. S.' Presbyterian church."

William Wilson and David Symmes were appointed commissioners to present the application for the Union of this church with the Presbytery of Albany, and Robert Spier was appointed a commissioner to attend the meeting of the Northern Presbytery of the Reformed church to be held in Schenectady, April 27, and to place before them a copy of the proceedings of the church. Rev. Robert H. Beattie, at the meeting of the Northern Presbytery, asked

for and received his letter of admission into the Albany Presbytery (O. S.).

The right of the church to withdraw from its jurisdiction was not contested by the Northern Presbytery, and the union of the church with the Presbytery of Albany was perfected at an early date. It is evident from the record that these steps were taken by the church, after careful deliberation, and were a source of regret to the brethren of the Presbytery from which they withdrew.

On July 20, 1847, the church was incorporated as the "Presbyterian church of West Milton." The act of incorporation was filed in the county clerk's office on July 20, 1847, in the Book of Religious Incorporations, page 57.

On July 21, 1847, the executors and executrix of the will of Simon P. Vedder, in consideration of one dollar, gave a deed of the present church, and in consideration of thirty dollars, executed a deed of the present cemetery lot to the trustees of the church, namely, Robert Spier, James Hayes, John A. Parent, Lansing Clute, Bradford Spier and David Symmes. On the same day the deed was signed for the parsonage property, which was purchased from Aaron Freeman and wife, for a consideration of \$1,750. (This deed was recorded in the Book of Deeds, page 487, July 21, 1847.)

On Jan. 1, 1848, a report was made to the church of repairs made to the parsonage property, showing that it was put in good condition in all parts. The itemized list of repairs foots up to \$925.10, so that the property represented an expenditure of \$2,675.10 for purchase and improvement. To meet the obligation of purchase, a debt was incurred of \$1,000. On April 14, 1849, the debt was liquidated by a bequest left to the church by Janet Gardner, an example worthy of imitation in the church of Christ. This bequest, thus made in the interests of this church, perpetuates its blessings for generations. On Jan. 7, 1850, a report of indebtedness was made to the congregation by

the trustees, showing that it amounted to \$1,104.28, the greater part of which was for the expense of improvement to the parsonage property. In March, 1850, the trustees planned a subscription to meet this obligation, and secured money for cleaning, repairing and painting the church inside and out. This was begun on the 23rd of March and finished on the tenth of May, at a total cost of \$236.91.

It is evident from the records that the trustees were earnest men, who pressed the claims of the church on the congregation, and who were very particular that every item in the matter of money should be accurately accounted for at the regular annual meeting. The boards of the church were very regularly remembered in the offerings. The trustees' book and the book of the treasurer are neatly written, and are models of exact statement. We see mention however, in the records of those who subscribed certain amounts for church support, and after a period are marked as doubtful; after being urged to fulfil their promise and failing to do so, are then entered by name as not having paid their subscriptions. Such people evidently did not know the sacredness of a vow made unto the Lord, and considered that, as it was only a pledge made, it could be evaded. They did not remember God's word. Ecc. 5, 4: "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools; pay that which thou hast vowed." And Psalms 66, 11: "Vow and pay unto the Lord your God; let all that be round about bring presents unto Him that ought to be feared."

But it is pleasant to see in contrast to this, that the amount due at the end of each year was generally made up by the faithful givers. At the annual meeting in 1873, Elder Wm. Wilson made a proposition to the congregation that he would build a chapel for their use, 22 ft. wide by 37 ft. long, on his land south of the school house, and furnish it complete and ready for use on the following conditions: The congregation should erect the founda-

tion ready for the carpenters, and when the chapel was completed, should place a good stove and pipes in it for heating purposes. The offer was at once accepted. Frederick Streever and Henry Keeler were appointed a building committee to attend to the fulfilment of the work pledged by the congregation. The corner stone was laid April 26, 1873, Rev. Wm. N. Scholl officiating. In the box was placed a short history of the church, a list of the members and officers at that time, copies of the N. Y. Observer, Presbyterian, Albany Journal and each of the county papers, a photograph of Wm. Wilson and wife, the late Dr. Nott, the late David G. Bullions and of Dr. Scholl. There were also a copy of the hymn sung on the occasion, a few coins (foreign and domestic) of small value, and a few other articles. The chapel was dedicated June 15, 1873. Rev. Mr. Hoyt, of Ballston, preached the sermon, and the Rev. Wm. N. Scholl made the dedicatory prayer. Rev. Alexander S. Hoyt also participated in the services. The value of this gift to the members of the congregation dwelling near it, must have been great during all these years. A warranty deed was given by Wm. Wilson for the lot on which the chapel is located on June 16, 1873. It was recorded on March 5, 1879, in Book of Deeds 146, page 450.

The record of pastors and stated supplies is as follows from 1847 to the present date:

Name	Installed	Dismissed	Died
Robert H. Beattie,	April 1, 1847	August 8, 1854	May 20, 1884.
David M. McAleese,	Nov. 18, 1854	Dec. 16, 1855	
David G. Bullions,	Nov. 24, 1856		Sept. 29, 1864.
Peter H. Brooks,	June 7, 1865	Feb. 11, 1867	
Andrew Johnston, D. D.	Sept. 23, 1869	July 2, 1871	Mar. 20, 1880.
Wm. N. Scholl, D. D. (S. S.)	Jan. 14, 1872	Jan. 12, 1876	June 12, 1889.
Albert F. Vedder,	May 15, 1877	Jan. 15, 1884	
David Lyon (S. S.)	April 27, 1884	Nov. 1, 1885	
G. H. Chatterton (S. S.),	Nov. 1, 1885	May 1, 1887	
D. W. Cameron (S. S.)	May 1, 1887	May 7, 1889.	
D. W. Cameron, pastor,	May 8, 1889	May 1, 1890	
John Willis,	Oct. 2, 1890	April 1, 1892	
Solomon G. McElroy (S. S.)	Oct. 2, 1892	Oct. 1, 1896	
John Dooley,	Dec. 15, 1896		

From this record it is apparent that during the past fifty years the church has enjoyed the ministration of eight pastors for a period of thirty-one years, an average of three and seven-eighths years for each pastor. The church has also had five stated supplies who have served the church an average of three years each. The pulpit has been supplied for a total of four years with irregular supplies as they could be procured.

The record of elders is as follows:

Name	Installed	Ceased to act	Died
James Hayes,	April, 1847	June 1, 1867	Dec. 5, 1885
William Wilson,	" "	June 5, 1874	Feb. 15, 1882.
Adam Clute,	Sept. 23, 1844	June 13, 1857	July 26, 1858.
Matthew Sherwood,	" " "	March 22, 1858	Oct., 1875
John A. Parent,	" " "	Dec. 30, 1857	Nov. 24, 1874.
James Allison,	" " "	Feb. 5, 1859	Oct. 28, 1877.
Daniel J. Hoyt,	March 16, 1858	May 3, 1866	Oct., 1890.
Frederick Streever,	" " "		Feb. 14, 1895.
Noah Young,	" " "		Jan. 28, 1862.
John A. Clute,	" " "		June 11, 1887.
John A. Conde,	November 8, 1869		Aug. 1, 1895.
Henry Keeler,	" " "	July, 1875	
Henry Keeler,	July 12, 1885	June 30, 1890	
Philip Huber,	" " "		Nov. 1, 1896.
Amos Hochstrasser	" " "		
Frederick Pettit,	Dec. 29, 1895		

The total number of members received into the church to the present time is 409; of these, three have entered the Gospel ministry. The present available membership of the church is 66.

There have been 51 adult baptisms and 94 children baptised. In March, 1879, application was made to the Board of Home Missions for aid in the support of the pastor, and \$150 was granted for that purpose that year. From that date, the church has annually been a recipient of aid from the Board, and has received a total of \$2,550.

Thus has been reviewed hastily the history of this church of Jesus Christ. It is a brief record of the brave

and patient struggles of earnest men and women to perform what they felt to be their duty in the interest of those who should follow in the future. The bodies of those who have been called Home are resting in these quiet cemeteries near to us. From Scotland, Ireland, England, Germany, Holland they came, clinging to the precious faith they loved in their native home land, and in this, the land of their adoption, they reared this church to perpetuate that faith. They pledged their honor, they gave generously of their means, they counted their time as the Lord's, in order that those who follow them, and enter into the result of their labors, may be stimulated by their examples to like effort for those who will come after them. Their work has passed into our hands. May we not believe that from their present place of joy, they look upon us this day, and look expectantly, in the hope that each of us shall fulfill our mission in the work of God as faithfully, zealously and with as much self-denial as they performed their part in the past. Some of them you knew, loved, revered—fathers, mothers, brothers and sisters of many who are here to-day are in that sainted host. Men and women of God they were, who often sowed in tears, hoping to reap in joy according to the promise of the Father. Look about this church, see where they had their places regularly in this sanctuary. An account has been given us of a large family who lived seven miles away; they were in the habit of coming to the church in a cart. There were too many of them to ride all at once, so they took turns riding and walking. Surely they loved the House of God. This was only one family of many who counted this place dear unto them, and who filled these seats and crowded these galleries.

May you fill your place in the sanctuary as regularly, as reverently, as gladly as those in the past have done. May you be as loyal to the truth of God's church as these have been.

In order that you may do this, I speak these closing words of loving counsel to you, suggested to me by this review of the past. I speak not to the membership alone, but to the congregation also, as this heritage has passed on to you also for your good.

Do not be discouraged because the seats are not all full. Fifty years ago this church drew its congregation from a distance of eight miles on every side; other churches, which have been built up, have drawn the people from the outer part of the district to them. That state of things cannot be remedied; but the people who are near to you have a right to expect from you attention and consideration in their spiritual interests, even if they do not attend the church regularly. Whatever it may be that stands in the way of your truest service in the work of God for souls should be put aside by you who have so great interests committed to you, in order that these may be saved. So, if in the past there have been differences that are yet unsettled, old sores of division and discord yet unhealed—all should be adjusted in the fear of God. Jesus Christ your Saviour, the great Physician, will heal all these sore spots in your Christian fellowship, if there be in each of you a willing heart that it shall be done. See, then, each one of you for yourself, that you are thus made perfectly whole by His power in order that you may be acceptable to God in the years to come.

Begin a new period of usefulness in this Jubilee; lay aside every weight and the sin which doth so easily beset you, that you may run the race, fight the battle against wrong and be permitted to join in the glad shout, which, like the blasts of Israel's Jubilee, shall reach every home in this parish, and startle every person to accept the glad truth that Jesus Christ makes free.

There are four special points in which we should be very practical in order to be useful for God.

1. The Sabbath school. It is everywhere the nursery of the church; if the children are not trained for God, they fall into the snare of the Devil. If, in their youth, they are not taught to wear the easy yoke of Christ, they serve with sorrow under the severe yoke of Sin. This church of Christ will not be strengthened by the accession of the young to its membership, if we are not faithful in seeing that the nursery is kept well filled and every plant well tilled. The Sunday school of this church has not one-third of the children of school age in this district under its care. Entire families of children are without Sunday school instruction. We cannot have a real Jubilee without the little ones, and we must bring them in, either here, in this church or Sunday school, or elsewhere, in school house or dwelling; we cannot leave them out. You are to do this; you can require your children to be present, you can teach a few children, perhaps you might gather a small class for yourself and teach them. Pray over this and when some very radical remedy for the present state of affairs is offered, be ready to give your help, so that we may have a perfect cure for this serious weakness in our church work.

2. The prayer meeting. This is the thermometer of the church. Do you wish to know what the temperature of the weather is? Look at the thermometer. Do you wish to know what the state of the vital piety in this or any other church is? Look at the prayer meeting! See that you attend it; never let anything keep you from it; your soul needs its blessing; the circle of praying ones need your presence and your help. The God whom you profess to serve expects to see you at your post in the place of prayer. This cannot be a real Jubilee year without much prayer, secret prayer, united prayer, fervent prayer and prayer for the revival of God's work.

3. Your example. You may not be able to teach in Sunday school, you may not be able to speak or pray in

the meeting, but you can set a good example, you can live for Jesus, you can be like Him, you can stop the mouths of the enemies of the Cross of Christ by living holy lives. Do it this year and you will have a Jubilee in your own soul. If you profess Christ's name, you surely will; if you do not profess Him, the sooner you do so the sooner you will have peace.

4. The finances of the church. This is the business part of the Jubilee. Property such as all churches have should be kept in good order. Pastors and sextons should be properly and promptly paid. All bills necessary for church work should be promptly met as an example to the world of sanctified business methods. No church should ever receive outside help if it has wealth and numbers in its constituency sufficient for self-support.

The index of ability for this purpose is not always the wealth of a few who are generous givers, but the willing hearts of all exercising self-denial in order to give for the Gospel's sake. For nineteen years this church has used a crutch to walk along God's path of service; shall we not now get ready to walk without this help that others more needy may have it in the future?

Let us to-day purpose that God helping us we will make this year a Jubilee which shall usher in the beginning of another fifty years which shall be fruitful for God's glory, and in which the glory of this house shall be greater than at any time in the past, that here, statedly, we shall meet for praise and worship; that here at every communion souls shall be welcomed into our fellowship, and thus the history of the coming fifty years shall be one of perpetual revival through the continual presence of the Spirit of God in answer to our united, unhindered prayers. Let us each, then, take up what is committed to us by the past, with all prayer and supplication, trusting in God's power, using what he has given us of strength, time and

means for His Glory, and, whether or no, the old bell shall ring out its glad Sabbath call to the sanctuary for another fifty years, the Master, when He comes, shall find us doing His will, and bid us enter into His joy; because we have been faithful in our time and in our place to the things which He has committed to us.

N. B.—We are greatly indebted for historical information in this address to Charles Desilver, publisher of "Religious Denominations in the United States and Great Britain," and to Rev. W. M. Glasgow, the present historian of the Reformed Church in the United States.



THE OLD PARSONAGE.

BY THE REV. C. H. POLHEMUS.

The old maples still wave their branches,
And the brook murmurs softly and low,
And through the manse windows the sunlight
Still shines as it shone long ago;
The swallows still sweep o'er the chimneys
When the twilight fades in the far west,
And the song of the robin at even
Still calls the tired lab'rer to rest.

The old pastor enters the threshold,
And he scarce can restrain the hot tears
As swiftly in memory's chambers
Come the scenes bright and sad of past years;
Each room that he enters reminds him
Of footsteps that come nevermore,
Of voices and faces of loved ones
Who have gone to the evergreen shore.

He thinks in this room he can see them,
The bashful young groom and his bride,
As they tremblingly pledge to each other
The love that forever shall bide.
He thinks he can still hear the accents
Of those who announce the sad tale

That a parent, or sister, or brother
Have entered within the dark vale.
This room is the study,—what mem'ries
Of labors and struggles and tears,
Of hours when the glory of heaven
Dispelled cares corroding and fears,
And the Master he served stood beside him
And employed the frail vessel of clay
To bear to His people a message
From the Word that endureth for aye.

And this is the chamber of sorrow
Where through years of weakness and pain
The soul of a loved one was chastened,
But learned to unspeakable gain,
That the storms of affliction are better
To speed the soul onward to God
Than years in which never a shadow
Or raindrop refreshes the sod.

Many faces he knew are now faded,
And the locks of the raven turned gray,
And the children have grown and, like birdlings,
Taken wing and flown far, far away.
His flock here is scattered, but yonder
They are gathering safe in the fold;
In the sweet by-and by he will meet them
Where the saved never die nor grow old.

